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" They are slaves who dare not be
In the right with two or three."

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THE MADRAS CHRISTIAN COLLEGE MAGAZINE

JULY, 1899.

THE DAY OF VISITATION.

Thou knewest not the time of thy visitation.—Luke xix. 44.

THESE are the closing words of Christ's lament over the fate of Jerusalem, and as such recall to us one of the most pathetic scenes in our Lord's life. Accompanied by His faithful disciples, and escorted by a great multitude of enthusiastic followers, He had set out on what is known as His triumphal march from Bethany to Jerusalem. Slowly but joyfully they had toiled up the shoulder of the Mount of Olives, and had rounded the corner of the hill, when the view met them, which prompted this fateful utterance. Jerusalem, the city of God, the joy of the whole earth, lay stretched out before their gaze in all its wondrous beauty. Even now, we are told by those who have seen it, this view is one of great impressiveness, but then, when the city was in all its glory, it was of surpassing splendour. The pure white marble of the temple was dazzling in the bright morning sunshine, and the maze of towers and pillars combined to make a panorama unexcelled for marvellous effect. The city was the pride of every Jew, and when the Jews in Jesus' train beheld it, their national feeling burst forth in renewed acclamation. Hosanna to the son of David! The King was going to claim His own. But very different were the emotions which the sight called forth in the breast of Jesus. He looked on the city of a thousand memories—memories of a thousand blessings, and alas, also, of a thousand sins. He recalled how obstinately God's greatest mercies had been rejected by it—how prophet after prophet had been despised by the people and persecuted by the rulers—how He Him-

self had been opposed, maligned, and rejected. Recalling all these things and knowing as He did that the day of grace was over, He wept aloud : "If thou hadst known, even thou, in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side: and shall lay thee even with the ground, and thy children within thee : and they shall not leave in thee one stone upon another: *because thou knewest not the time of thy visitation.*"

Forty years had not passed before this prophecy was literally fulfilled—how literally the Jewish historian Josephus has told us. Amid a multitude of horrors, never exceeded in the fall of any city, Jerusalem went down. In the siege eleven hundred thousand Jews perished; the survivors were sold into slavery, and of the city not one stone was left upon another.

The fall of Jerusalem is one of the great tragedies of history—an epoch-making event, as it has proved, in the development of the human race; but history has a very simple explanation of the fall. The overwhelming power of Rome explains it all; for against that, a small nation like the Jews could not stand. The weaker had to go to the wall. But while that is no doubt true, it is not all the truth. Such an explanation tells us *how* an event happens, but says nothing about *why* it happens. And yet we know that as God rules in the affairs of men there must be a *why* in every change which occurs. This it is that Christ's words give us in this special case. He here takes us behind history and shows us God working through it and by it. And as we look and learn *why* Jerusalem fell, we learn something too of the *why* of all God's dealings with the nations. This is a useful thing to learn at any time: but especially useful for us at a time when the whole world is as one great seething pot. Nation is rising against nation, old landmarks are being blotted out, and speedily replaced by new, old eras are ending, and what is to come is all a mystery. We know that God is over all and acting in all, but in the excitement of the struggle, it is often not easy for us to see where God's plan comes in. The meaning of the great movements is blurred by the tragic nature of many of the minor episodes.

So it is well to turn at such a time to this national overthrow of long ago, in regard to which Christ has lifted the curtain, and has shown us the hand of the Almighty working in the conflicts of

men, and directing all things in accordance with His appointed plan, for His own all-wise purposes and ends.

Why did Jerusalem fall? Our Lord says: *Because she knew not the time of her visitation.* There is no doubt as to what *visitation* is meant. It is her visitation by Christ. Just before Christ's birth Zacharias stated this in very plain words: "Blessed be the Lord the God of Israel, for he hath *visited* his people.... The day spring from on high hath *visited* us to give light to them that sit in darkness and in the shadow of death, and to guide us into the way of peace." That was God's purpose, declared by His servant at the beginning of the visitation. In this lament of Christ at the end of it, we are told that the purpose had failed. Let us remind ourselves in general terms what that purpose was. By the coming of Christ, God was calling the chosen nation to further work—to disseminate abroad the truth they had guarded so long. But for that further work to be done, *further light* was necessary, and that light Christ gave: light as to God's will and light as to the true way for men to walk in. To this increased light, however, the Jews remained blind, and to the added duty obstinately unresponsive. They preferred the twilight of the law, obscured by the faulty additions of men, to the free radiance of the Gospel. In vain did Christ tell them of a God who was the Father of all men: they preferred a God who was Father of the Jews alone. In vain did He preach to them the kingdom of heaven, which was to be set up in the hearts of men: they cared only for a kingdom of this world set up in Jerusalem. Tenacious of their obsolete privileges, fanatical in their adhesion to their old customs, and obstinately blind to the new light, which God was shedding forth upon the world, they would have none of Christ nor of His teaching. They knew not the day of their visitation, and *rejected Him: and God rejected them.* His purposes were world wide and could not be checked by Jewish blindness and obstinacy. The light had to extend its rays, and so Jerusalem which sought to block the way, had to fall—the day of grace was gone.

"Ah, hadst thou known, e'en thou,
In this thy day the things that make for peace.
Alas! no strivings now can work release,
The night is closing now.

. . . .

Time was, there might have been
The waking up to life of higher mood,
The Knowledge of the only Wise and Good,
Within thy portals seen,

But now the past is past,
The last faint light by blackening clouds is hid:
The heaped-up sins each hope of grace forbid,
The sky is all o'ercast:

And soon from out the cloud
Will burst the storm that lays thee low in dust,
Till shrine and palace, homes of hate and lust,
Are wrapt in fiery shroud."

(PLUMPTRE.)

Here, then, we have part of the principle of God's dealings with nations revealed to us—and revealed by One who knows. And as God changes not, but is the same yesterday and to-day and for ever, we are sure that the same principle is active still. His will remains the same. It is that the light and truth which Christ brought into the world should extend more and more, until the whole world has shared in the blessing, and that every new beam of light which is sent forth should be welcomed and applied. For let us not think that all Christ's light has been shed already. Christ still lives and reigns, and from Him are continually coming fresh rays of light and life and truth, and according as these rays are received by each generation in turn, so does God's kingdom grow and so are God's great purposes fulfilled.

That is God's gracious will. And whoever opposes that will, and remains obstinately blind to the increasing light, is doomed sooner or later to share the fate of Jerusalem, because like her they know not the day of their visitation.

Now let us see this exemplified in the story of the world. Past history is full of examples; for it shows us one great nation after another rising into power and standing in the forefront of civilisation, so long as it has used its power for the general advancement of humanity, and falling when it has ceased so to use it. Greece, Rome, and monarchical France are conspicuous examples of this cycle of change.

But in these days of turmoil and judgment our thoughts turn naturally to the nations of to-day; and here too we see the same dread process going on. Alike in the East and the West a nation once great and mighty seems to be going down; and, as we watch them falling before irresistible forces, we cannot help asking after the *why* of their destruction. The fate of Jerusalem supplies the key, for her sin has been theirs. *They have opposed the light.* In the East is the once mighty and still vast Empire of China—formerly the dread and now the byword of the nations. Like the

Jews of old the Chinese have been proud of their power—ridiculously proud, and by their isolation have remained blind to the folly of their pride. Once they were the most civilised and cultured of all the nations, but where others have advanced and passed them in the race, going from light to fuller light, they have remained as they were. A thousand years have elapsed and more since first, at the hands of the Nestorian Church, China was offered the Gospel, and within the last century the offer has been pressed on her from many sides; but blind and obstinate as ever she would not receive it. She knew not the day of her visitation, and God's purpose can no longer be delayed. No doubt little thought of such purpose enters into the minds of the Great Powers now assailing her—just as little as such thoughts came to Titus when destroying Jerusalem. But the purpose is there, and by the very wrath of man God's will is being done.

And when we turn our gaze from the East to the West, we find a very similar tragedy being enacted, for we have seen a nation whose power and empire were once world-wide humbled to the dust. As we followed the progress of the war in Cuba, we could not help perhaps a feeling of pity arising in us—which shaded off into one of sympathy—for the weaker power, "the underdog in the fight"; and when we read of deeds of heroic valour or outstanding chivalry on the part of Spanish soldiers, that sympathy grew stronger. And so long as it remained a sympathy for the brave men who were fighting at their country's call, it was well bestowed. But we did wrong and do wrong if we let that sympathy blind us to the cause that was at stake; or if it leads us to ignore the position which Spain has conspicuously taken up in the progress of humanity. No nation in Christian Europe has been so obstinate in opposition to social and intellectual progress as Spain. No nation has been so cruel and determined in shutting out from her dominions the added *light* that God has from time to time vouchsafed to men. As regards the great mass of her people and as regards the spirit of her rule, she remains to-day a mediæval power—and that of choice not of necessity. It is often asked why there is no Reformed Church in Spain? Was there no Reformation? Yes truly. Nowhere was the light of the Reformation more heartily received than there, and with lightning rapidity it spread, but with equal rapidity was it crushed. "In 1559," writes a recent historian,* "there were at least 1,000 Protestants in Seville, 1,000 in Valladolid, and a pro-

* Meyrick, *The Church in Spain.*

portionate number in all the towns of Spain. In 1570 there were none. They were all burnt, or driven by the fear of being burnt into professing themselves Roman Catholics." The Inquisition, of notorious fame, did the work of repression, and for three hundred years continued its hurtful vigilance. In that time it is estimated that in Spain alone 32,000 persons perished in the flames, while ten times as many were imprisoned and ruined for religion's sake. We may be told that that spirit is dead now, but those who have lived in the country tell another tale. Protestantism is 'tolerated', but that is all. Its churches are relegated to back streets, its people despised and subjected to many petty but painful persecutions, while only a few years ago the significant episode took place of a well-known professor in Madrid extolling the Inquisition at a public meeting, and declaring that Spain must ever be grateful for having been saved by its means from German barbarism, by which he meant the *light* of the Reformation ! No ! the old spirit remains, and what it produces Cuba and the Philippines have known only too well. But now it would seem that the Divine word has gone forth, that the light cannot be further stayed ; and Spain, like Jerusalem, is feeling the shock of the avenger, "because she knew not the day of her visitation."

There remains one thing to be said before we close. If Jerusalem's fall explains the fall of many nations, it also tells us how nations rise and may continue to endure. And that is a lesson which we have need to take continually to ourselves. It tells us, I humbly believe, why in the providence of God such a vast empire has been given into the keeping of the British nation. The story of how that empire was won is far from faultless. It has indeed many noble episodes and many tales of high endeavour, but it has also many a stain and many a blot. Yet without any pharisaism, I believe it is the simple truth that the growth of that empire has been for the real good of humanity, and therefore God has suffered it to grow. As a nation we welcomed the increased light of the sixteenth century. From that date the growth began. And as a nation we have done something to extend the light. Much less than we ought to have done, it is very true; but true, too, it is that no other nation has done so much. Wherever the British flag goes, there goes also liberty of thought, of action, and of life; and these are the direct offspring of the Gospel of Christ. And what has caused the empire to grow, will also cause it to endure—that and that alone. If we should abandon the heritage of light and truth which

our fathers have bequeathed to us, and sink back into the twilight of pre-Reformation times (as some would have us do), or if the possession of riches and power should lead us to forsake duty for luxury and selfish ease, then indeed we may dread the worst. But only let us in the future as in the past, keep an open eye for fresh light from God as to His will, an open ear for fresh calls from God as to our duty, and a ready hand to do the work He appoints, and we need not fear what the future has in store. For true to the end of time are the grand words of Lowell:—

" Once to every man and nation, comes the moment to decide,
In the strife of Truth with falsehood for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom
or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

. . . .

Careless seems the great avenger: history's pages but record
One death grapple in the darkness 'twixt old systems and the Word:
Truth for ever on the scaffold, wrong forever on the throne—
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above His own."

J. N. OGILVIE.

THE ETHICAL PHILOSOPHY OF T. H. GREEN.

OWING to the remarkable activity in the direction of physical inquiry among the English at the present time, it is generally supposed that there is a decay of philosophical interest among them. This is a mistaken idea; for an acquaintance with the current philosophical literature of Europe will show that the English are by no means indifferent to speculative science. English inquirers and thinkers are active in every field of philosophic effort. Mill, Herbert Spencer, Lewes, Jevons, Henry Sidgwick, T. H. Green, William Wallace, James Ward are a few of the names of contributors to modern philosophic thought, the influence of whose writings has extended beyond their own country. Germany has no longer the monopoly of speculative thinking, for, on the continent, it is admitted that however it may be with physical science, in psychology and philosophy the countrymen of Locke are still leading the van.

Among modern English philosophers two names occupy a most prominent place. These are the names of Herbert Spencer and T. H. Green. Whilst Mill, Bain, Sidgwick, and others have confined themselves to critical and expository work bearing on some one department of philosophy, these two eminent thinkers have aimed at constructing systems of philosophy, which have largely influenced modern speculative thought. Indian students of philosophy are more or less familiar with the masterly synthetic system with which the name of Herbert Spencer is associated, but their knowledge of the philosophy of Green is more or less superficial and second hand, partly because his writings do not constitute 'easy reading' and partly because the Indian universities have not yet come to recognise the importance of Green's system of philosophy. My object in this article is to give a short exposition of the ethical teaching of Green, which constitutes the crown of his elaborate philosophical system, in the hope that it may lead some of my readers to study Green's writings at first hand.

It was in the year 1874 that the splendid edition of *Hume's Philosophical Works*, edited by T. H. Green and T. H. Grose made its appearance. The introductory dissertation by the former editor is a masterpiece of philosophical criticism. The introduction, which is most elaborate, is something more than a criticism of Hume; it is a treatise on the insufficiency of the empirical philosophy which had its origin in Locke and has been continued by the two Mills and Bain. The introduction, moreover, is not merely negative and destructive, for Green had a higher object in view than mere iconoclasm. It embodies a positive system of metaphysics which forms the basis of Green's deeply stimulating ethical philosophy.

Green's ethical philosophy is fully worked out in his *Prolegomena to Ethics*, which may be regarded as a philosophical inquiry into the nature of man, in order to find out in what his true good—the *summum bonum*—consists. It is impossible to understand Green's ethical philosophy without understanding his metaphysics; for, following Aristotle, he considers the aim of philosophy as consisting in the determination of true human well-being. Green's metaphysical, moral, and political philosophy, therefore, constitutes one whole system, and it is impossible to understand one part without understanding the rest.

What, then, is Green's system of metaphysics? Starting with the facts of individual consciousness, he inquires how these facts can best be explained; and this method of inquiry leads to the

establishment of three things :—Self, Cosmos, and God. Man has a Self and is conscious of it :—this is the starting point of Green's philosophy, as it is of all idealistic philosophy. This Self cannot be resolved into a series of disconnected, successive sensations or ideas, as the empiricists try to do ; it is not a mere 'unity of apperception' —to use Kant's expression,—a logical head centre to which each successive fact of consciousness is referred. It is nothing less than a spiritual, unifying, relating principle, without which there is no experience at all. Human experience consists not of mere chemical or physiological processes in an animal organism, but of these processes *recognised as such.* This 'recognition' involves the knowledge of the Self.

The Self being established Green proceeds to prove the existence of the Cosmos, by employing the very same method he had recourse to in establishing Self. What is the Cosmos to us as an object of knowledge ? It is not anything material, for if it were we should find ourselves stranded in a hopeless dualism. It is a system of intelligible relations, only partially understood by us, and as such it is not anything material, but the work of the mind, a world of ideas. These intelligible relations, which is what the Cosmos resolves itself into, are not created by us ; therefore they must be the work of an Intelligence similar to our own, but which is eternal and omniscient, which knows and does in whole what we only know and do in part. This leads us to the third point in Green's metaphysical teaching—the existence of God. God is nothing but that eternal self-consciousness which manifests itself in us as well as in the Cosmos. We may sum up, therefore, Green's metaphysical teaching in the following words :—The true method of philosophy consists in starting with the facts of individual consciousness and inquiring what the simplest explanation of the origin of these facts is. These facts bear clear testimony to (1) a permanent Self, identical with itself in all our experiences, (2) an intelligible world or Cosmos, which we gradually learn to know but which we have not created, and (3) an eternal self-consciousness or God, who is the 'Creator' of all that exists, not only of the world, which is His ideas made manifest, but also of ourselves, who are His children, partakers in His nature, and so capable of understanding the Cosmos, which is His handiwork.

Green's system of metaphysics, as thus briefly outlined, has been criticised very severely as leading to pantheism. Professor Seth in his admirable little work on *Hegelianism and Personality* brings for-

ward this charge against Green. He says: "The radical error, both of Hegelianism and of the allied English doctrines, I take to be the identification of the human and divine self-consciousness, or the unification of consciousness into a single self." Mr. A. J. Balfour also brings forward the same criticism. He objects strongly to the Self being resolved into something higher. "Man has a 'centre of his own'," he says, "which is maintained even in his dealings with God." But, strange to say, Green repudiates the charge of pantheism levelled against his philosophy. In dealing with the moral ideal he rejects pantheism as a contradiction in terms when regarded as a goal for humanity. It is true, he asserts, that we are "manifestations of a divine principle," but he adds: "It is clearly of the very essence of the doctrine above advanced, that the divine principle, which we suppose to be realising itself in man, should be supposed to realise itself *in persons*, as such. But for reflection on our personality, on *our consciousness of ourselves as objects to ourselves,* we could never dream of there being such a self-realising principle at all. *It is only because we are consciously objects to ourselves,* that we can conceive a world as an object to a single mind, and thus as a connected whole." (The italics are ours.) The above passage does anything but favour pantheism. We shall not, however, pursue this subject any further, as our object in alluding to Green's metaphysics is to show its connection with his ethics. But we may be allowed to make one remark, and that is that Green has not explained *fully* how the individual Self is a reproduction of a divine universal Self, and what evidence there is for the possibility of this relation of identification.

We now turn to Green's ethical philosophy. It is his ethical system that seems to have had the greatest influence on modern English thought, for he has the unique honour of having created a regular school of ethics, to which belong some of the most prominent ethical writers of the day. We see, for example, the influence of Green very largely in the wellreasoned-out works of Mackenzie, Muirhead, D'Arcy, Bradley, and others, some of which are deservedly very popular with Indian students.

We shall first notice some of the essential features of Green's ethical system, and in doing so indicate the points of divergence between him and the moralists who are usually classed as Intuitionists and Utilitarians. In the first place, Green repudiates any physical treatment of the subject matter of ethics. So long as ethics deals with what *ought* to be and not with what *is,* so long as

it is a science concerned with the determination of ideals and not with the investigation of origins, we are not justified in regarding ethics as a branch of physics, nor in applying the same methods of investigation as we do in constructing the ordinary empirical sciences. Moreover, the recognition of man as a self-determining personality goes against our applying the law of causation to human actions.

It is for these reasons that Green does not attach importance to evolutional ethics. Evolution does not fully and satisfactorily account for the essential nature of man as a self-conscious being. So far as man's physical nature is concerned, biological evolution may be true; but the absolute difference between *change* and the intelligent *consciousness or knowledge of change* makes it impossible that the latter should have developed out of the former. Moreover, it is because the evolutionists ignore the essential nature of an ethical judgment, which has to do with obligation, with *oughtness*, that they have fallen into the error of trying to explain moral life by tracing it back to its origin in the needs of savages or even in the struggles of the lower animals.

The Empirical Hedonism of Mill and Bain is also rejected by Green. Some of the strongest objections to pleasure as an end are to be found in his *Prolegomena*, and, in our opinion, notwithstanding Professor Sidgwick's brave attempt to answer them, they still remain as insuperable difficulties in the way of our recognising Empirical Hedonism as a final and satisfactory theory of ethics.

Green, though repudiating Empiricism and Hedonism, does not range himself on the side of Intuitionism. In the first place he does not recognise the existence of a separate moral faculty. If there is any faculty it is the Reason, the ordinary Reason, which works by the method of self-reflection, and by the aid of which we arrive at the metaphysical results we have noted at the commencement. Of course the Reason is related to the universal Reason, God. Its origin is the eternal consciousness or Self, of which we are reproductions. It is this Reason or self-reflection that reveals to us human capacity, human function, and human responsibility. To recognise a separate moral faculty is to ignore our relationship to God, to deny Him in whom we have our being. It will be seen, therefore, that the old vexed question, whether the moral faculty is of intuitive or experiential origin, which seems to have occupied so much the attention of the older Intuitionists and Utilitarians is entirely ignored by Green.

In another respect also Green differs from the Intuitionists. Intuitionists, as a rule, do not recognise ends. An action is right not because it leads to an end, but because it has the stamp of rightness about it, which characteristic is recognised by the intuitive faculty, conscience. Green does not admit this. The essential characteristic of ethics—a normative science—is that it has direct reference to an end or ideal that men desire to attain, a type to which they wish to approximate. To ignore ends, therefore, is to misinterpret the true nature of ethics. What, then, is the end of moral conduct? In answering this question it is that Green's system of metaphysics comes to our aid, for therein he has investigated the true nature of man and his relation to the universe. We have seen that the essential nature of man is the rational or spiritual principle within him, the Self which is merely a reproduction of the eternal Self or God. It is this principle that distinguishes man from the lower animals. In common with the lower animals man has appetites, sensations, and even perception; but over and above these man is a rational, self-conscious, spiritual being—a *personality*. The significance of the moral life consists, therefore, in realising more and more completely this rational, self-concious, spiritual nature. In one word, Green's moral ideal or end is Self-realisation. This is the kernel of his theory, and hence Professor Seth is justified in saying:—"Green's whole system centres in the assertion of a Self or Spiritual Principle, as necessary to the existence alike of Knowledge and Morality. The presence of this principle of connection and unity to the particulars of sense, alone renders possible a Kosmos or intelligible world, and is likewise the sole explanation of ethics as a system of precepts. The impressive assertion of this one position may . . . . almost be said to constitute his entire system."

When Green speaks of the realisation of Self, he admits the existence of a number of Selves—some higher and some lower. There is the animal Self, the realisation of which means the mere gratification of sensual pleasures. We live in different universes of desires as we try to realise the different Selves. But the realisation of the lower animal Self does not give us any abiding satisfaction. "In a calm hour," in our moments of wisdom and insight we feel that, in gratifying mere animal appetites, we are not realising our true selves, and that there is a higher Self which is a more abiding Self, in realising which alone we find true abiding rest. Moral good, therefore—to use Green's expression—consists in "an abiding satisfaction of an abiding Self." This view is nothing but perfectionism,

for the end is perfection, which consists in the realisation of the true self. When we press for a more definite conception of the true Self, Green would say that it is made up of the capabilities of the spirit in man which has a divine origin. The realisation of these capabilities is the realisation of the divine principle in man, of the one divine mind which gradually reproduces itself in the human soul, for "God," says Green in one place, "is a being with whom the human spirit is identical, in the sense that He *is* all which the human spirit is capable of becoming." To put it briefly: the moral ideal is the perfection of human character, consisting in the fulfilment of the many capabilities according to the divine idea or plan of them.

But this idea is not only personal, it is also social. The very idea of the universe as an interrelated spiritual whole, having its source in God, gives us the idea of human society, not as made up of isolated units, but as constituting an organic whole. The perfection of human character—which means a perfection of individuals which is also that of society, and of society which is also that of individuals—is the one criterion by which we should test conduct.

This "abiding satisfaction of an abiding Self," which expanded becomes the perfection of human character, has been severely criticised as an end wanting in clearness and definiteness. Professor Sidgwick, for example, says, that this end, beyond giving a "vague, emotional thrill," stands condemned as possessing no definite connotation. He also remarks that the conception of the eternal consciousness and the perfection which the human spirit can attain as the reproduction of such a consciousness is purely intellectual and not moral.

Green and his followers admit that the ethical end of Self-realisation is vague and indefinite; but they look upon this vagueness and indefiniteness as the very essence of a moral ideal. The moral ideal, which consists in the fulfilment of man's capabilities according to the divine idea or plan of them, is an ideal that is left to us to work out for ourselves gradually. What exactly this ideal is we cannot now know; as time advances it will reveal itself more and more clearly. To quote Green: "God is for ever Reason; and His communication, His revelation is reason, not however, abstract reason, but reason as taking a body from, and giving life to, the whole system of experience which makes the history of man. The

revelation, therefore, is not made in a day, or a generation, or a century. The divine mind touches, modifies, becomes the mind of man, through a process of which mere intellectual conception is only the beginning, but of which the gradual complement is an unexhausted series of spiritual discipline through all the agencies of social life." After all, if Self-realisation as an end is vague, it is not vaguer than happiness as an end, for no two Hedonists are agreed as to what happiness consists in.

There is of course much force in Professor Sidgwick's objection that the realisation of the Self as part of the Divine Self is an intellectual and not a moral conception, and that as such the ideal is barren for ethical purposes. The reply, however, has been given that Green so far from picturing man's perfection as consisting in mere 'increase of knowledge', emphasises the truth that he, and he alone, is capable of ACTION.

The inclusion of the well-being of society in the ideal has also been criticised as involving an unjustifiable transition from 'each for himself' to 'each for all'. This objection has been met by Green himself. His metaphysical conception of the universe precludes our looking upon society as made up of isolated units. It must be regarded as constituting an organic whole. The personal and social are conceptions not opposed to each other, still less inconsistent with each other. They are different sides of one fact. "Without society, no persons" is as true as that society is made up of persons.

We have now considered briefly the nature of Green's ethical system. Though the metaphysical foundation on which it is based does not seem to us to be worked out thoroughly, the theory itself, which makes the realisation of Self or the spiritual principle as constituting the very essence of morality, is a theory which will meet with a sympathetic response from every rational being. There is something deeply stimulating in the theory. It is true different men may conceive this end of Self-realisation in different ways, but then so long as men admit a distinction between a higher and a lower Self, and try to realise honestly the higher Self to the exclusion of the lower Self, the world will be all the better for such a living; and that this ideal, notwithstanding all the evil there is in the world, is becoming more and more realised history teaches us. This faith is deep-rooted in Green, and hence the stimulating power his ethical theory possesses. The agencies of moral well-being and moral growth are working in our midst. If there is any hindrance to

their perfect working it is human wickedness, it is selfishness. To quote Green's stirring words:—"It is still our sin and nothing else that separates us from God. Philosophy and science, to those who seek not to talk of them, but to know their power, do but render His clearness more clear, and the freedom of His service a more perfect freedom. His witness grows with time. In great books and great examples, in the gathering fulness of spiritual utterance which we trace through the history of literature, in the self-denying love which we have known from the cradle, in the moralising influences of civil life, in the closer fellowship of the Christian society, in the sacramental ordinances which represent that fellowship, in common worship, in the message of the preachers through which, amid diversity of stammering tongues, one spirit still speaks—here God's sunshine is shed abroad without us. If it does not reach within the heart, it is because the heart has a darkness of its own, some unconquered selfishness, which prevents its relation to Him being one of sincerity and truth."

S. SATTHIANADHAN.

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*HUMAN GREATNESS.**

WHAT is it that constitutes human greatness? Although it is very easy to ask this question, it is by no means easy to answer it. An appeal to history will, however, help us to give an answer to the question. For every country, every nation, and every age, has had its great men; and what, indeed, is history if it is not a biography of great men? The history of a country, of a continent, or even of the whole world is nothing but a narrative of the deeds, thoughts, and sentiments of its great men. They are the heroes in the great drama of history, and everything else may be said to have existence only in relation to them and on account of them.

We all know that there are certain periods in the history of a nation which are dull and tedious and devoid of interest even to one of antiquarian interest. What makes these periods so very uninteresting? It is the want of great men in them. Similarly there are other periods in the history of a nation which are full of interest and which attract even the most inattentive and pre-

* A lecture delivered to the Dialectic Society of the Wardlaw College, Bellary.

judiced reader. They are so because great men adorn them with their noble deeds and valorous feats. In illustration of these remarks let me call attention for a moment to two periods in the history of England. Let me glance first at that period which precedes the advent of the Normans, which is commonly designated the Anglo-Saxon period and includes the Roman period. This period is admitted on all hands to be very dull, and it would have been still duller and more uninteresting but for the few great persons, such as Alfred the Great, who lived in it. Let us next look at that stirring period of English history, the period when Oliver Cromwell, the peasant emperor, with a few of his peasant councillors, ruled the land and struck terror and awe into the soul of every foreigner. That period is stirring and vigorous because of the command held by one of the greatest men who have adorned the history of the world, and who rose into sudden prominence from the low obscurity in which he was born. The period is stirring because its history centres not only in that man but also in other persons, who, though less distinguished than Cromwell, were yet great and unique in their own way, and who in no small degree contributed to the greatness of Cromwell himself. What with Hampden, what with Hutchinson, what with Pride, and a host of other great men, that period cannot fail to be stirring and interesting, nay, captivating to all, however prejudiced they may be against the deeds of these heroes.

Thus we see that the history of a nation is but a biography of its great men, and the answer to the question, What is human greatness?, is to be sought for in a study of the lives of the great men of the world. This is indeed a vast topic. In the words of Carlyle it is "wide as Universal History itself." "For, as I take it," he says, "Universal History, the History of what man has accomplished in this world is, at the bottom, the history of the great men who have worked here. They were the leaders of men, the modellers, the patterns and in a wide sense the creators of whatsoever the general mass of men contrived to do or to attain. All things that we see standing accomplished in the world are properly the outer material results—the practical realization and embodiment of thoughts that dwelt in the great men sent into the world." It is impossible to do justice to such a vast topic in a short lecture, and I shall therefore content myself with suggesting an answer to the question raised at the commencement and verifying it by illustrations drawn from the history of the world.

Before doing this, however, it will be well to consider briefly the question, Of what use is it to know the qualities which constitute human greatness, and of what use is it to study the lives of great men? There is only one answer to this question. Impossible as it may be within these narrow limits to handle the subject properly, yet, even the most inadequate treatment of it will not be without advantage, for in the words of one of the greatest English writers of prose, "great men taken up in any way are profitable company." From whatever aspect we may view them, however briefly we may study them, they cannot fail to impress on us their characteristic noble qualities, to raise us from the quagmire of ignorance and superstition, to exalt us to a loftier ideal, to ennoble our lives, and to sanctify our souls. As the poet Longfellow tells us,

"Lives of great men all remind us
  We can make our lives sublime,
And departing, leave behind us
  Footprints on the sands of time;

Footprints, that perhaps another,
  Sailing o'er life's solemn main,
A forlorn and shipwrecked brother
  Seeing, shall take heart again."

Many are the benefits that we derive from the study of the lives of great men. One in particular needs to be mentioned here, as it is not sufficiently recognized, and as due prominence is not given to it. Emerson, the great American author, observes that great men are lenses through which we read our own minds. On careful observation it will be found that certain persons are very conceited, vain, and pompous, and that certain others are very diffident and timorous. Of course it hardly needs to be said that both conceit and diffidence are faults. The best remedy, the most appropriate cure for either is the study of the lives of pre-eminently great men. When they are observed and studied, the conceited become humiliated, the diffident become courageous. The perception by a man of similar, though much more fully developed, qualities in a great man works this cure. In the forcible language of another author, "great men are thus a collyrium to clear our eyes from egotism and enable us to see other people and other works." This is one of the many benefits to be derived from the study of the lives of great men, and though often neglected, it is yet of the most practical importance. It would be out of place here to dwell at length on other benefits to be gained from such study. They are

numerous and varied. As has been well remarked, "the veneration of mankind selects these for the highest place." The multitude of statues, pictures, and memorials which recall their genius, bears testimony to this fact. In the words of a poet,

> "Ever their phantoms arise before us,
> Our loftier brothers but one in blood;
> At bed and table they lord it o'er us,
> With looks of beauty and words of good."

However imperfectly we may note these heroes of the world, however wrong our generalisations concerning them may be, however distorted, as some may say, our conceptions are about them, we shall profit very much by giving attention to their deeds and thoughts.

To revert to our proper subject, it seems to me that there is one characteristic element which runs through all human greatness. Nonconformity is the underlying principle of all greatness. That man is not a great man who is not a nonconformist. A great event is one which is different from and more important than other events. The same holds in the case of human greatness. It is only when a person is differentiated from his fellow men and occupies a higher pedestal, a nobler position, from which he wields the destiny of his race, that the epithet 'great' is attached to his name. It is only when a person by not conforming to the ordinary ideas and ideals but rising superior to them, becomes a source of benefit to his fellows, that he is called a great man. When it is said that a great man is a nonconformist, it is not meant that ordinary current notions are discarded, that past history and traditions are trampled under foot, that reckless and unreasonable innovations are made by him. He is no great man who cuts himself off from all associations of the past, who needlessly revolutionises the whole existing state of things, who sets at naught all traditions handed down from previous generations, who in short is a destroyer and an iconoclast. Many of our young men, carried away by the idea that a man to be great should be a nonconformist, and should not move in the old groove, and forgetting, that, nevertheless, a man to be great should not set aside all the experience of the past centuries, should not seek to efface all traces of the past, but should seek to rise above them, adapting himself to all his surroundings and circumstances, have fancied that they would become great by nonconformity to all existing customs, notions, and ideas. Thus they have discarded all that is old whether reasonable or un-

reasonable, useful or useless, profitable or unprofitable. They go in for anything and everything which is new or strange, foreign or indigenous. Having realised the truth of but a part of the underlying principle of all greatness, but having ignored the other part, the negative part of the same principle, they have been led to give up all that is old and adopt whatever is new. But who does not see that these men have been misguided and have justly become the object of public hatred and ridicule? These men, without realising their object of becoming great, have become despised by their fellows. In speaking thus of these men of narrow intellect, shallow understanding, and weak mind, I do not wish it to be supposed that I have any inveterate dislike for any of those innovations, which, whether foreign or indigenous, are useful and needful. Although servile imitation is a thing which should not be tolerated and is to be condemned on all sides, no one is a more ardent advocate than I am of the principle of assimilation and adaptation. Imitation is ignoble, but assimilation is noble. Adaptation is praiseworthy because in it the principle of nonconformity is well exemplified. For what is adaptation if it be not the judicious and harmonious blending of the old and the new, the foreign and the native? Thus by nonconformity I mean the discreet discarding of whatever is old and useless, and the judicious imbibing of whatever is new and useful. By nonconformity I mean the noble blending and rational mixture of what is foreign and what is native.

Here it is necessary to observe that although nonconformity is the chief characteristic of all great men, it takes different forms under different circumstances, for not only does it distinguish the great man from the ordinary man, it also serves to distinguish one great man from another. No great man resembles another. Although it is apparent from the study of universal history that it is the peculiar dispensation of Providence to send great men one after another as His messengers to punish the human race as well as to carry them tidings of peace and joy, although rotation is the law of nature in the appearance of great men as in other things, yet no one great man has followed exactly in the footsteps of another. Every great man has been differentiated from preceding great men as well as from his contemporaries. Thus each is unique, and "with his death ends his class of men." "When nature removes a great man, people explore the horizon for a successor: but none comes and none will. In some other and quite different field, the next man will appear, not a Jefferson, not a Franklin, but now a great statesman, then a

road contractor, then a student of fishes, then a buffalo-hunting explorer, or a semi-savage Western general."

Let us now take a few great men acknowledged by all the world to be great and see whether their thoughts and deeds, their ideas and ideals, are in accordance with the principle of nonconformity laid down as constituting the one general characteristic of all of them.

Let us start with the immortal Shakespeare. Was he a nonconformist? Decidedly he was, for did he not form lofty conceptions of commonplace objects; did he not raise grand superstructures upon what to ordinary persons would have seemed most inadequate foundations? Did he not see resemblances between things which to ordinary minds seem to be not only different but in direct contrast with each other? Of the truth of these statements his writings furnish abundant evidence.

Let us now pass on to view another great man whose genius consisted not in thought but in deed, who, as the common saying is, was not a man of the pen but a man of the sword. Was Napoleon Buonoparte a nonconformist? Pre-eminently he was, for did he not adopt a new procedure, a novel method, in warfare? Did not everything that he carried through bear a singularly different and distinct character from the actions of others? Was not every action of his life stamped with the ineffaceable mark of his individuality? Did he not fall in with the ideas which were agitating the minds of the people of his time and yet rise above them? His indeed was the task of revolution and regeneration. His indeed was the task of destruction and construction. To realise the truth of these statements one needs but glance at the principal events of his life.

Let us now consider another master-mind, whose genius consisted in arriving at broad generalisations. Was Socrates a nonconformist? Most assuredly he was, for did he not much more than any other man of his time look below the surface of things? Did he not talk of new subjects and give expression to strange ideas? Did he not adopt a new and novel method of discussion with his opponents? And did he not ultimately fall a victim to his very nonconformity? If ever there was a man who was a bold and systematic nonconformist it was Socrates. His was the task of promulgating new ideas. His was the duty of breaking down the false notions entertained by his countrymen and infusing nobler and more elevated ideas. He was the iconoclast of his times and the saviour of his day.

Let us next pass on to consider a great man whose genius lay in the development of dimly realised ideas. Was Columbus a nonconformist? Positively he was, for did he not meet with ridicule and obloquy when he declared to the world that he was going to discover a route to India across the Atlantic? Were not his reasons, founded on small and trivial occurrences, despised and rejected? Was he not even threatened with penalties if he failed to make good his assertions? Though born in a humble sphere, of little education, and possessed of no wealth, yet his genius enabled him to see things in a different light altogether from that in which they were seen by others. His greatness led him on in spite of numerous difficulties to realise the vague notions that prevailed in the world in his time.

But nowhere is the principle of nonconformity to be seen so clearly as in those men who have become great by being the reformers of their ages. All reformers are nonconformists. Keenly aware of the evils under which their society is groaning, conscious of the depths of vice and sin into which it is sunk, and fully alive to the needs of their country, such men make it the object of their lives to introduce salutary reforms. These they are able to carry out only by refusing to conform to all those vicious habits which are the weeds of society. Wycliffe, Luther, Cranmer are names which every student of English history immediately associates with reformation and nonconformity.

Coming to our own country and to our own times, let us see whether we have had any great reformer who has done real work for the good of his country. Some sixty or seventy years ago, when English supremacy was slowly but surely being established, when the imparting of English education to the natives of India was yet an open question, there arose in Bengal a man who revolutionised the whole country, upset all the current doctrines, and carried on a vigorous warfare with his orthodox countrymen. This great reformer was no other than the illustrious Raja Ram Mohun Roy. With his advent a new era began in India. He associated himself with all kinds of reforms. He condemned *sati* and idolatry, broke down caste distinctions, advocated widow marriage, and encouraged English education. He was the first native who left the shores of India and went to England. But the most important work of his life was the reformation of our religion. A sound Sanskrit scholar, he looked upon the existing religious ideas, the gross idolatry and the grovelling superstitions, the priestly

hierarchy and the trammels of caste distinction, with unfeigned disgust and horror. He took his stand upon the all-important principle of the Fatherhood of God and the Brotherhood of man, and discarded everything that was not consonant with it. In the proclamation of this widely recognised but much neglected doctrine, he went directly against the religious ideas of his fellow-countrymen. He did not conform to their ideas. He was a nonconformist. His was the task of the harmonious blending and rational mixture of the foreign and the indigenous, the ancient and the modern. I know that they are many who are prejudiced against him, and that his genius is not fully appreciated. Nevertheless, that he was a great man is acknowledged throughout India. That he was a nonconformist also cannot be denied.

A word more and I shall conclude. One reason which prompted me to take up this subject was that I might call attention to the principle of nonconformity. To me it has always appeared, and it even now appears, that there has not been a time in the history of India when this principle has stood more in need of recognition than it does at present. When evil abounds in our country, when everything is undergoing visible and rapid change, when we are called upon to adapt ourselves to new circumstances, we must remember the importance of nonconformity, and test all persons who appear as reformers by this principle.

M. Gopalaswami Mudaliyar.

THE HINDU'S TREE OF FAITH.

I dreamt I saw, beneath a sacred tree,
The sages of the past enjoy their peace
Unmixed with earthly cares, and seek release
From birth and its attendant misery.

And I to him that greatest seemed to be
My salutations made, and begged to know
What I should do a sister tree to grow
With shady branches shooting far and free.

In gentle tones the sage replied: "Prepare
Betimes the soil; to it the seed consign;
And water carefully. With help divine
You soon shall have a tree both tall and fair."

Short the response, and yet it seemed to me
That I had learnt what I had longed to know;
And that the tree of faith can only grow
In souls retaining virgin purity,

So that in youthful hearts, by learning sound,
By mercy, love, and charity upheld,
Unnerving doubt removed, may be beheld
True faith, to God acceptable, profound!

M. V. Venkatasubba Iyer.

LITERARY NOTICES.

The Church of Pentecost. By J. M. Thoburn, D.D. Calcutta: Methodist Publishing House, 1899.

We have read this volume with much pleasure. From beginning to end it is marked by sanity and sobriety of thought. Bishop Thoburn is already well known as one of the most energetic and leading preachers in India; and this volume will show him to be also one of the most thoughtful and broad-minded of the communion to which he belongs. We have failed to note any originality of view, nor is the book marked by any novel method of treatment, but it contains much healthy teaching, which, coming from the pen of Bishop Thoburn, will, we hope, prove widely influential.

The purport of the book is to give in a series of lectures or chapters a sketch of the conditions of the early Church as it existed from the day of Pentecost to the scattering that took place on the death of Stephen. It must be admitted that Dr. Thoburn has given a rather wide interpretation to his subject, and has included in his volume chapters on various matters such as 'Prophets and Prophecy', 'Pastors and Teachers', information regarding which must be gathered from a somewhat later date than the death of Stephen. In truth the book consists of discourses on certain subjects suggested by the condition of the early Church, rather than of a careful and accurate study of that Church itself.

Occasionally the writer has been betrayed into a somewhat exaggerated form of expression. For example, in contrasting the Jewish standard of personal piety with that of the Christian, he says,: "How very low that standard was but few Christians of the present day seem able to realize. . . . . From Moses to Malachi no Old Testament saint had ever heard of such a thing as loving an enemy." Possibly the full idea of forgiveness may not be expressly taught in the Old Testament, but to argue that the idea of forgiveness of enemies was entirely unknown would imply that the moral standard of Judaism was lower than that of many of the ethnic religions.

There are many passages which, if space permitted, we should be glad to quote with approbation. We entirely agree with Bishop Thoburn where (pp. 83—89) he cautions the Christian world of to-day against the use of such phrases as 'perfect holiness', 'entire sanctification', 'Christian perfection'. "Only two conditions," he says, "appear as necessary to attaining the standard of piety which was realized by the hundred and twenty when they were filled with the Holy Spirit. . . . Absolute and unqualified obedience, together with absolute and unqualified trust in Christ as a present, living, and omnipotent Saviour." Further, we would emphasize the writer's remarks (pp. 379—381) deprecating the tendency to regard the text of the Bible as a fetish, and to treat all parts of it as of equal spiritual importance.

"We cannot conceive of such a thing as Stephen preaching a series of sermons on the Song of Solomon, not because the Holy Spirit moved him to do so, but because he perceived that the book was not very generally read, and feared that its inspiration might in time be questioned; nor can we think of such a thing as Barnabas selecting texts for exposition from the first nine chapters of First Chronicles, not because God had given him a message to the people from those ancient records, but solely because he wished to emphasize the fact that all Scripture was profitable for wholesome doctrine."

Throughout the book occur passages of rare 'common sense', a gift which the writer himself describes as "one of God's precious gifts which can never be safely ignored." In conclusion we would call attention to Dr. Thoburn's remarkable power of felicitous illustration.

The Companions of Pickle. By Andrew Lang. London, New York, and Bombay: Longmans, Green, and Co., 1898.

THE subjects in which Mr. Lang interests himself, and on which he writes as an authority, are very numerous. Their number indeed is only less astonishing than their diversity, and the humorous suggestion that "Andrew Lang" is the name of a syndicate formed for the production of good literature has indeed much more plausibility about it than many of the hypotheses of the higher critics. It is not surprising,

therefore, to find Mr. Lang turning his attention to the history of his native country. The periods with which he has as yet chiefly dealt are the middle of the sixteenth century—the age of the Reformation—and the middle of the eighteenth century, the time when the Jacobites were making their last efforts to regain the British crown for the exiled Stuarts. It is with the latter period that the *Companions of Pickle* is concerned.

The *Companions of Pickle* is not Mr. Lang's first contribution to Scottish history. It is itself the sequel to another work by him, *Pickle the Spy*. It had long been known that after the failure of the Jacobite rising of 1745 the British Government acquired secret means of obtaining information as to the movements of Prince Charles Edward, but the name of the spy who assisted the Government in checkmating the Jacobite plots had never been divulged. A few years ago Mr. Lang was led to examine into the matter, and, by an investigation of the documents still existing, he proved conclusively that the spy who frequently signed himself 'Pickle' was no other than Glengarry the younger, a Highland chief and an intimate friend of Prince Charles Edward. Naturally Mr. Lang's discovery met with a good deal of incredulity and opposition. Highlanders were not willing to admit that a chief of the distinguished Clan Macdonald could have been guilty of such base treachery. Unfortunately, however, the evidence adduced by Mr. Lang is only too conclusive, and in this new volume he brings forward fresh proofs to confirm the truth of his previous statements.

The work before us, however, is more than a mere addition to the proof of the identity of 'Pickle the Spy' and Glengarry; it is really a collection of essays dealing with persons and incidents connected with the Jacobite risings in Scotland. The most attractive character Mr. Lang describes is that of the last Earl Marischal, the friend of Rousseau and Frederick the Great, and the brother of Keith, Frederick's great general. He, to quote Mr. Lang's paradox, "seems to have become a Jacobite from Republican principles." The explanation of the paradox lies in the fact that the Earl "saw 'freedom' in the emancipation of Scotland from a foreign tyrant, the Elector of Hanover." As a contrast to the Earl Marischal Mr. Lang describes Murray of Broughton, the wretched Secretary of Prince Charles Edward, who, to save his neck, turned informer, and dragged out a miserable existence despised both by Jacobites and Hanoverians.

Mr. Lang has been accused of laying himself out to collect everything that would blacken the Highland or Celtic character. This charge, however, is unfounded. He has no doubt dissipated some of the romance that clings to the memory of 'Prince Charlie', and has shown that some of the Highlanders who followed him were scoundrels, but on the other hand he has done full justice to such men as Lochiel, and has even

been able to disprove stories to their discredit from facts he has discovered in the course of his investigations. No doubt it comes as a surprise to many to find that Highland chiefs in whom one would expect to find the embodiment of loyalty and generosity could be capable of double-dyed treachery, but perhaps it should not be so surprising. "The truth is," says Mr. Lang, "that a life of plunder, however romantic and however little regarded as immoral or degrading by Highland opinion, really did foster, in educated men, the most astonishing perfidy." Everyone who knew anything of Scottish history knew, before Mr. Lang wrote, that Lord Lovat, the chief of the Clan Fraser, was a double-faced traitor ; all that Mr. Lang has done is to show that there were more chiefs like Lord Lovat than had been fancied.

In his last chapter Mr. Lang contrasts 'Old Times and New' in the Highlands. The main thesis he appears to wish to prove in it is that the chiefs in olden times were in no way better landlords than the present owners of land in the Highlands. This we can readily believe when we remember the heartless manner in which the descendants of these chiefs evicted their clansmen to make way for sheep when they found that sheep farmers paid them higher rents than their old tenants. The old chiefs kept large numbers of their clansmen about them not from philanthropical motives but because they wished to have a small army of their own. When the reorganisation of the Highlands took place after the '45' private wars and plundering raids were put an end to, and the claymores of the clansmen were no longer needed, and those who had wielded them were regarded as an encumbrance to be got rid of. Mr. Lang also endeavours to show that in other ways 'the good old times' were not so good as modern imaginations sometimes fancy. This, too, we can readily believe, but if, as seems to be the case, Mr. Lang wishes to make out that, because chiefs in olden times were evictors and the people sometimes had not enough to eat, it is a good thing that the Highlands of Scotland have been depopulated, we must dissent from his opinion. He cites many authorities to prove the poverty of the people and the miserable state of agriculture a century and a half ago, but might he not have considered that agriculture was in what a modern farmer would consider a miserable condition both in England and in the Lowlands at that time? Further, the lawlessness he so fully illustrates must have had a most depressing influence on the material prosperity of the country. The condition of the Highland crofters has much improved since Mr. Lang's friends, the modern landlords, had their power of evicting and rack-renting checked by the Crofters' Act, and it is not too much to believe that the checking of the lawlessness of their predecessors by the strong hand of the British Government might along with agricultural improvements have made it possible for the clansmen to continue to live in their

glens. Mr. Lang, as we have said, is not unfair to the Celtic character, but he certainly appears anxious to show that the Highlands of Scotland are not fit for human habitation except for those who are men of substance, and such an opinion we must ascribe to Lowland prejudice.

As yet Mr. Lang's historical efforts have merely been of the nature of essays, but we are promised a complete History of Scotland from his versatile pen. In it he is evidently going to endeavour to rehabilitate some historical personages who have hitherto not been regarded with favour in Scotland, while he is going to attempt the reverse process with others who have enjoyed reputation and popularity. Judging by the *Companions of Pickle* we are safe in saying that Mr. Lang's history will be readable whatever other qualities it may possess.

One Hundred Years of the C. M. S.

THIS little volume of less than two hundred pages was compiled in view of the Centenary of the Church Missionary Society, and the fact that it has reached its third edition in a very few months is proof of its usefulness and value. It commences with a brief description of the circumstances, national and ecclesiastical, that led to the foundation of the Church Missionary Society, and then traces decade by decade the growth of that great and increasingly powerful witness for Christ in many lands. Though, of necessity, the narrative is exceedingly condensed—many a story of life-long heroism and devotion being compressed into a paragraph, or even a sentence—there is no lack of interest, and a worthy outline is given of one of the most remarkable evidences of the genuineness and spirituality of modern Christianity. Our almanacs are crowded with centenaries, and the magazines of the day abound in centenary notices, but among all these anniversaries perhaps the most significant are the centenaries of the missionary societies, and among many centenary notices the one before us is the most valuable and the most careful. It is written as a chronicle, but it is written by one who has the insight of a historian and the faith of a missionary. It may be heartily commended to all who would know what the C. M. S. has done and is doing.

Mechanics Applied to Engineering. By John Goodman, A.M.I.C.E., M.I.M.E. London, New York, and Bombay: Longmans, Green, and Co., 1899.

THIS book, the author says, has been written expressly for engineers and students who have a fair knowledge of elementary mathematics and theoretical mechanics. It will be found useful, too, he says, by students preparing for various examinations in applied mechanics, machine construction, and engineering.

We shall best indicate the nature of the work by giving a brief summary of its contents. In the first three chapters Professor Goodman brings together information usually given in text-books on theoretical mechanics and mensuration. In the fourth chapter he explains and illustrates the practical application of the triangle and the polygon of forces, and in the fifth he deals with constrained motion aud mechanisms. In the next chapter he deals with the dynamics of the steam engine, and in the seventh he treats at considerable length of the subject of friction. Then follow chapters on stress, strain, and elasticity; beams; bending moments and shear forces; deflection of beams; combined bending and direct stresses; struts; torsion; structures; while the last three chapters treat of hydraulics; hydraulic motors and machines; and pumps. In an appendix Professor Goodman explains briefly the operations of differentiation and integration, and adds notes on various matters dealt with in the body of the work. At the end of the book there is a collection of examples for exercise.

As to the merits of the book we will not attempt to pronounce a very definite opinion. Engineers and students of engineering are likely to find the work useful, for it contains a great deal of valuable information, not a little of which has been obtained from experiments carried out by or under the supervision of Professor Goodman himself. At the same time we cannot help feeling that the treatment of many of the subjects dealt with is of a somewhat scrappy nature, and that from the educational point of view the book is not so satisfactory as it might be. Professsor Goodman says that a friend who read the proofs suggested that the first three chapters might either have been omitted or very much curtailed, and we doubt not his reason for making this suggestion was that these chapters give either too much or too little information regarding the subjects with which they deal. However that may be, we think that this might be said of other parts of the book besides the first three chapters. Like many another technical writer, too, Professor Goodman often expresses himself awkwardly and incorrectly. One example will suffice. In calling attention to three mistakes which he had failed to detect when reading the proofs, the author says: "One or two errors have unfortunately escaped notice when passing through the press." The sentence following this, which is intended to correct an error on page 111, itself contains a mistake, for the quantities which are equal are not p and p_1 but p_1 and p_2.

Elementary Physics and Chemistry. By R. A. Gregory and A. T. Simmons. London: Macmillan and Co., Limited, 1899.

Last year a course of elementary physics and chemistry was introduced into the Code of the English Education Department as a 'specific subject' in which instruction could be given in the upper standards of

elementary schools. The course is divided into three parts; and this little work deals with the subjects included in the first of these. It contains thirty-five lessons, each of which is divided into two parts, the first consisting of instructions for the performance of simple experiments, the second of explanations of the principles taught by the practical work. The authors recommend that where circumstances permit, every pupil should perform the experiments, and that, when this is impossible, the teacher should use the practical work as demonstrations before the class. They also say that the descriptive text will provide suitable reading lessons in class, or can be studied by the pupils at home.

We have looked carefully through the book and we believe that on the whole it is well suited for the purpose which the authors had in view in writing it. We do not think, however, that the descriptive text is altogether suitable for reading lessons. The language is somewhat stilted, and the fact that the words are to a large extent put into the mouth of the teacher is an objection. The last two lessons deal with the graphic representation of the results of observation and experiment, and they should prove interesting and instructive. It seems to us, however, that the use of curves may very easily be carried to excess. On page 144 of the present work there is a graphic representation of the scores made by a cricketer on a series of successive Saturdays. Now nothing is gained by joining the ends of the ordinates representing the scores on these days, while it is exceedingly likely that wrong inferences will be drawn from the fact that they are joined. In a case like this, where the object of graphic representation is to show the magnitudes of a series of quantities rather than the variation of a continuously varying quantity, a series of dots and not a continuous curve is the proper means of representation.

A School Arithmetic. By R. F. Macdonald. London: Macmillan and Co., Limited.

We have looked into this book with some care, and we regret to say we are altogether unable to say anything favourable of it. It has been written, the author says, for pupils who have already had a training in the first principles of the subject and who are preparing for advanced examinations. The large collection of questions which it contains will perhaps be found useful for this purpose, but a pupil must have had a very poor training in the principles of arithmetic to derive further benefit from what Mr. Macdonald has to say about them. We cannot quite make out whether in all cases he understands the principles he professes to expound, but if he does he certainly has not the gift of making clear to others what is clear to himself. Apart from the fact that he has very little idea of orderly development, he seems to be quite

incapable of writing correct and idiomatic English. Two short quotations will suffice to illustrate this and to show how ill qualified Mr. Macdonald is for the work he has undertaken.

This is how he introduces the subject of 'addition':—

"Numbers of like quantities can be put together so as to form one number which will be the *sum, amount, total,* or *aggregate.* It is usual to find the sum of the units, then of the tens, then of the hundreds, and so on, proceeding from the unit of less value to the units of higher value, and changing in successsion from the lower to the higher unit.

This change from one unit to the other is done by dividing the number of unit quantities by ten, because ten ones make ten, ten tens make one hundred, ten hundreds make one thousand, etc. But, being a decimal system of number, the *remainder* of the lesser unit as well as the *number* of the higher unit can be readily seen by inspection. The former is then put down and the latter added to similar units, making what is called the *carrying* in addition."

In a short paragraph on scales of notation Mr. Macdonald says:—

"The origin of the decimal scale was probably due to the corresponding number of *ten* fingers. By practice this has become the most convenient, but we might have become accustomed to numbers with a radix more or less than ten. Any number can be resolved into a new scale; when calculating in the new scale it will be necessary to fix the attention still upon the scale of ten oftentimes."

In giving these quotations, which occur near the beginning of the book, we do not forget that the book is intended for pupils who have already had a training in the first principles of the subject, but we do not think that this fact very much alters the case. Why, we wonder, is the book called a *School Arithmetic* on the cover and on the title-page, while in the preface, and at the top of every alternate page it is called a *Practical Arithmetic*?

Macmillan's Colonial Library.

Off the High Road. By Eleanor C. Price.

It is somewhat difficult to arrive at the exact value of this very unequal book. The plot is absurd. At the end of the nineteenth century it is time that novelists understood that beautiful heiresses are not at the mercy of sordid guardians, and that in order to escape their machinations, flight to a country village, where a desirable hero is loafing about, is not the most satisfactory device. But if the plot is futile, the style of the book is attractive and some of the pictures of English country life are delightful. The hero's stern father, an old Indian colonel, by the way, is well drawn, and so is the character of charming, loyal Jessie Downes, who is the *confidante* of the erratic high-born heroine. Readers who are tired of the analysis and psychology and pseudo-science of so many modern novels, will be glad to know that, if they take up

Off the High Road, they may count on finding in it honest sentiment of the good old time-honoured sort. For the sake of this the weakness of the plot and its complete improbability will be gladly forgiven.

A Drama in Sunshine. By H. A. Vachell.

Mr. Vachell has written an exceedingly powerful book, a book which rivets the attention from the first page to the last by its clever plot, its dialogue, and the epigrammatic nature of its style. The plot is too complicated even to be outlined here. The story is that of an able Californian lawyer, the agent of a millionaire with a hunger for land. The lawyer succeeds in carrying out the rich man's plans, becomes rich himself, and marries the girl of his choice. So far the novel is one of adventure of the type familiar to readers of stories of California. Then Mr. Vachell introduces the world-old sex problem. The lawyer comes under the influence of Joan the millionaire's daughter—a woman without principle but with marvellous powers of fascination, 'a destroying angel' in fact, and though he loves his wife still, he becomes infatuated with Joan. The drama is played out on a Californian ranch, and the climax is wrought skilfully, strikingly, and yet naturally. Though there are incidents that do not raise one's good opinion of human nature, and though the pictures of a certain type of American society are not pleasing, the distinctness and vividness of Mr. Vachell's delineation of his characters creates the impression that he is portraying scenes and persons that are real. An English reader would gladly spare such words as 'brainy', 'nervy', 'hostilize', but the terse descriptions, the rapidity of the narrative, and the panorama of incident should give this novel a high place in current fiction.

Longmans' Colonial Library.

The Heart of Denise and other Tales. By S. Levett Yeats.

This volume contains nine stories, and exceedingly good stories they are. 'The Heart of Denise', which gives its title to the volume, is a tale of old France. 'Captain Moratte's Last Affair' is a story of mediæval Italy, and these two fill more than half the volume. The others are of Anglo-Indian society or of things Indian, with the exception of 'The Devil's Manuscript', which is a satire on publishers that will delight the heart of Sir Walter Besant. They are marked by dramatic force and a good literary style, but they are all more or less tragic, and a certain sombreness characterises them all. Mr. Yeats has not written carelessly; he has studied his characters, and his analysis is patient and true; but one cannot help wishing that his stories were less of one type, and that, at least occasionally, he would tell something involving neither battle, murder, nor sudden death. His knowledge of things Indian is accurate, and he has got at the inwardness of what he

knows. 'The Treasure of Shagul', the story of Beeroo, the thieving Sansi, who tried to steal the jewels of a famous shrine, and his fate, is a capital example of Mr. Yeats's power of putting an Indian tale into English dress, and yet keeping the air of mystery, the atmosphere of India, 'mystical India', as Richard Burton called it, in the telling; and other tales are equally well told. The volume will add to Mr. Yeats's reputation as an author, and readers will be delighted with this new proof of his powers.

Swallow, a Tale of the Great Trek. By H. Rider Haggard.

MR. RIDER HAGGARD as a writer of stories of adventure is always interesting. In this book he makes fewer demands on the credulity of the reader than usual, and although second-sight and telepathy are part of the essentials of the plot, it is probable enough and even possible that the extraordinary things narrated may have occurred in the days of unrest in South Africa when the ancestors of the Boers of the Transvaal made the Great Trek of 1836. But it is not fair to look at this story in this matter of fact way. It is a book for boys who want to hear of brave deeds, a chronicle of modern chivalry, and grim and terrible as are some of the events recounted, the story as a whole is one of faithful love and gallant courage that are entirely admirable. Mr. Rider Haggard hampers himself in the telling of it by putting it into the mouth of a worthy Dutch Vrouw, but the 'swing' of the tale is too great for this literary ruse, and 'the worthy Vrouw's' mannerisms yield to a distinctly more epic style. Those who want a thoroughly rousing and really interesting romance will be delighted with this last specimen of Mr. Rider Haggard's genius.

NOTES AND EXTRACTS.

IN the end of March an article appeared in the *Spectator* which attracted a good deal of attention, at all events in India. The article gathered up a great deal of the prevalent loose talk against the educational system and the educated men of India. It declared Indian graduates to be fit for no calling but that of clerks in Government offices, and to be bitterly discontented because they could not all obtain such clerkships. It wound up with the prediction that the whole scheme of Indian education will end in some widely ruinous collapse. Dr. Miller replied in a letter which the *Spectator* published in the month of May and which the ordinary newspapers have made familiar to the public. It seems desir-

able, however, that the reply should have a place in this Magazine, both because a large proportion of our readers will be glad to see the facts contained in it preserved in a less fugitive form, and also because we wish to append to it some few remarks of our own.

The following is Dr. Miller's letter:—

"At this distance I cannot carry on discussion, but I hope you will let me state a few facts bearing on your views about Indian education as expressed in the latest number of the *Spectator* that has reached this country. You say that our "graduates are unfitted for any careers except in Government offices, and for every three of them there is even now but one appointment." It seems worth while to tell what is known about graduates from the oldest of the colleges which make up the University of Madras. Probably it is the largest college in India. It is certainly the largest in the Province where education in English is most widespread and influential. Facts about its graduates must be a help in judging about Indian education generally. I take the facts from the last College Calendar, brought up to date as well as possible on short notice. I give round figures, but I vouch for their substantial accuracy.

"From 1869 to 1894 inclusive, there went out from the College 880 graduates who, so far as is known, are still alive. About 90 who are known to be dead are left out of account. Of the 880, those in the employment of the British Government number 390. Meanwhile, 430 are known to be following careers outside of the service of the Government. The employment of the remaining 60 was undetermined or unknown in July, 1898, when the last Calendar was issued.

"Of the 430 in independent employment, 160 are making their way in the world as lawyers of various grades. More than 100 are principals, professors, tutors, or teachers in non-Government colleges and schools. About 80 are employed in different capacities—from private secretaryships to reigning Princes downwards—by local bodies and native noblemen within, or by Native States bordering upon, the Presidency of Madras. Some, though far too few, are traders or contractors on their own account. A few attend to the cultivation of their own lands. Some are engineers, medical practitioners, editors or sub-editors of newspapers, or are employed by banks and railways. Again, of the 880 graduates 130 are Christians; of whom a third are in the service of the Madras Government, and two-thirds are otherwise employed. Of these last many are engaged in various form of Christian effort, and among them are nine ordained clergymen, six in your own branch, and three in other branches, of the Christian Church. So much for the 430 who are not in the service of the Government.

"Of the 390 who are employed by Government, it is true that the large number of 180 are clerks or accountants in Government offices. These

are chiefly the younger men. But Government service affords many different careers. This number of 390 includes all our graduates whose salaries are paid by the Government of Madras or by the Governments of other British Presidencies or Provinces to which some of them have found their way. Thus, less than half of those employed by the State, and much less than a quarter of the whole number of our graduates, are "in Government offices." Scores of those in State employment are magistrates, revenue officers, and registrars or sub-registrars. Many are professors or lecturers in Government colleges, inspectors of schools, medical men, and engineers. Not a few are police officers, forest officers, translators, post-office inspectors, and surveyors. Government service may mean much besides clerical work in an office. Does it not seem as if there were nearly as much variety of career among our graduates as among educated men at Home?

"Of the 60 whose employment I cannot give, many were still, at the date of the last Calendar, students of law or medicine, or otherwise only preparing for their work in life. Many, too, must be dead, though information of their death had not come to hand. These two classes will account for at least half of the 60. I am convinced that a large majority of the other half are in creditable work of some kind, and that I am prevented from classing them only by want of information. It seems safe to conclude that out of nearly a thousand graduates sent out in a quarter of a century, less than a score, probably not half a dozen, and possibly none at all, are at this moment unable to find work which they can do with a fair amount of satisfaction and credit.

"Among these thousand graduates, and the hundreds of graduates from other colleges with whom I am well acquainted, I have found but little of that discontent with everything except an official career which you seem to suppose to be universal. I have found among them a considerable and a growing amount of healthy readiness to set their hands to any useful work. Whether our graduates are "unfitted" for the careers on which as matter of fact they enter, is a large question. Doubtless, they might be better fitted than they are. Still, it is believed on all sides that the standard of honesty and efficiency in the public service, and in all kinds of work in which educated men engage, has risen greatly, and is rising still. Testimony to this effect was borne by the large Commission on Education in India, sixteen years ago. It has been often repeated by those best qualified to judge. It will, indeed, be universally admitted that in India, as in France, men of some culture show a greater preference than is healthy for employment under Government. And other defects may easily be detected in Indian graduates. There are defects, too, in us who instruct them, and in the system under which we work. Not a few defects in the system which were pointed out by the Education Commission have been but partly remedied, or not reme-

died at all. Others have disclosed themselves since the Commission sat. But even in Britain graduates, and their instructors, and the system of education, come short of perfection. I do not deny that there are many defects in Indian education. Still, it seems to me that these well-ascertained facts point to somewhat different conclusions from those at which you arrive in your article on 'Three Rotten Cultures'."

So far as the Madras Christian College is concerned, and even as regards South India generally, this pretty well knocks the bottom out of the *Spectator's* case. But it does not follow that there is no grain of truth in its charges, or that no useful lesson can be learned from them. The question is whether the present system is successful in turning out a fair proportion of really useful citizens. No one who knows anything about the matter has the smallest doubt that some educated Indians are highly intelligent and honourable men, or that individuals among them can in some ways hold their own among men of the most advanced races in the world. On points of that kind, the winning of the senior wranglership by one of their number the other day will do a little towards shutting the mouths of their accusers for a time. On the other hand, no one can deny that in India as elsewhere there are educated men who prove inefficient and useless in practical life,—some from want of real power of thought, some from defects in their moral character. That is a phenomenon of which no country in the world has a monopoly. But the point raised, though neither very fully nor very fairly discussed, by the *Spectator*, referred not to isolated individuals but to the mass. The really important question is whether the bulk of ordinary graduates (using 'graduate' as an abbreviation for one who has been fairly well educated in English, whether he is a graduate in the literal sense or not) are as willing as they ought to be, and as fit as they may with fairness be expected to be, to do all the various kinds of work for the community which it is the proper function of educated men to do. Or the question may be put in a somewhat different form. Are our educated men as a body so generally serviceable—or likely soon to become so serviceable,—as to make it worth the while of the community at large to spend what it actually spends on training them, both in the way of effort and in the way of funds?

When this point of view is taken, it must be said that Dr. Miller's facts and figures, conclusive as they are up to a certain point, do not cover—as indeed they do not profess to cover—the whole ground. So far as concerns the general usefulness of its graduates and their readiness to make themselves useful in any honourable line of life, we suspect that the Madras Christian College can present a better record than almost any other college even in Southern India. And we do more than suspect—we are well assured—that the colleges of Southern India

as a whole can in this particular respect, whether in all respects or not, present a much better record than colleges in other parts of the country and especially than colleges in Bengal. Even with regard to Bengal, it is simply absurd to say that no graduates are fit to be anything but clerks and that two-thirds of them are discontented idlers! Still, so far as Calcutta is concerned, there is a regrettable amount of truth in the *Spectator's* accusation. There is so much truth in it that, though it is a wild exaggeration, it cannot be dismissed as an entirely baseless calumny.

It is unfortunate that the *Spectator*, while honourably distinguished among English newspapers for the attention which it gives to Indian affairs, should fall so often as it does into the ludicrous blunder of supposing that whatever holds good about Calcutta holds good for the whole of India. But undoubtedly the educated young men of Bengal have a terribly strong tendency to think that the sole end of education is to pass examinations and thereby to procure easy and profitable employment for themselves, and to think also that the only creditable employment is Government service and that they are defrauded of their rights when Government does not employ them. Undoubtedly also, if such a way of thinking should once fairly get the upper hand, whether in Bengal or anywhere else, it will be ruinous to real education, and the time will have come when the community will warrantably begin to think that in its outlay on higher education it is taking too much from the many for the selfish aggrandizement of the few. No such time has come as yet for India generally; nor will it ever come if Indian graduates in the mass prove as ready as Dr. Miller's figures show that graduates from the Madras Christian College have hitherto been, to make themselves useful along any honourable paths of service that may open before them. We believe that in Southern India at all events, and we hope that elsewhere also, the mean and narrow view of education and the morbid craving for Government employment will die gradually away and be replaced by truer views of the duties and the interests of life.

At the same time we are not blind to the danger of the situation, even among ourselves where it is comparatively small. The idea crops up from time to time in unexpected and disappointing quarters that a man who has taken a good degree ought to begin practical life at once on a handsome salary and in some high position. The idea is fostered by those whose prejudices lead them to make game of graduates who are willing to be trained for work and made fit for promotion afterwards, on salaries of 12 or 15 rupees *per mensem*. To most of our graduate readers we hope it is needless to point out that the proper material reward of an educated man is to be found not in his beginning life high up the ladder but in his ability to climb the ladder more rapidly

than others. The educated man, like every one else, must learn to use his tools. While he is learning to use them, he must be content with a subsistence allowance, or sometimes perhaps with no allowance at all. But if his education has been of a healthy kind, it will be easy for him erelong to show his superiority in every way to the man who is less highly educated, and by and by to outstrip inferior competitors in any sphere of action in which his lot has fallen. This is the only true principle so far as the service of graduates to the body politic and their rewards for such service, are concerned. In India generally, not wholly excluding our southern part of it, there is a distinct risk of various common-sense principles like this falling out of sight; and even a violent diatribe indulged in by one who imagines that he knows India because he knows a little of Calcutta, may prove a useful and a timely warning.

In all this we have of course only touched upon the fringe of a large subject. Our line of remark is the chief line by which the truth on the whole matter may be arrived at; but we quite admit that other points of view must be taken, and that issues must be raised to which we have not referred, if the question of the practical usefulness of graduates and their prospects of becoming more useful and more influential than they are, is to be discussed in all its bearings. If any of our graduate readers have ideas on the matter which they wish to ventilate, we shall gladly consider, and, if it should seem desirable, publish what they say.

On April 12, the Church Missionary Society celebrated its Centenary in London, and either on that day, or on dates as near as possible to it, in most of the cities and large towns in the country. In London the celebration was spread over a week. The Archbishop of Canterbury preached to a very large congregation at St. Paul's Cathedral on Monday, and on each succeeding day many meetings were held, in which speakers, representing all classes of the community dealt with various aspects of mission work and policy. Two meetings—both crowded—were held at the Albert Hall, the last, which was a most successful one, being for children. It is calculated that 50,000 persons were present at the meetings. The catholic spirit of the Church Missionary Society was shown in the setting apart of one day for the consideration of missions belonging to other Societies and Churches. Colonial and other bishops described church work not connected with the Church Missionary Society, and delegates from the Scottish Churches and from English and French missionary societies held afternoon and evening meetings.

The avowed aim of this great celebration was to give expression to gratitude for the marvellous way in which the Lord had helped the Society during the past hundred years, to acknowledge, with much humiliation, shortcomings and defects, and to stir up a more earnest

missionary spirit, not only amongst the supporters of the Church Missionary Society, but amongst all the members of the various Christian Churches in Great Britain. The result was that all the meetings were marked by the presence of a sober solemn spirit which realized the responsibility laid upon the Church, but was bright and joyful under the consciousness of many signs of the divine favour.

The work of the Church Missionary Society is so large and varied, its influence in the Church at home and in the foreign mission field is so great, that all that concerns it possesses an interest far beyond its immediate circle of supporters and the boundaries of its mission fields. Admirable in its organization, fertile in its resources, well served by its men and women in the mission field, and deeply imbued with the spirit of reliance on God's providential guidance, it is looked up to as a great leader by missionaries of many lands and of many Churches.

In India it has, as a leader, a great work to do in solving, or in attempting to solve, some of the many difficult missionary problems which now lie before the Church. Amongst these, the formation of independent, self-supporting native churches is perhaps the most prominent, and the attitude of the Church Missionary Society towards this question will do much towards a wise solution of it.

In the English Church, the Church Missionary Society has only slowly won its way, but even amongst those who are not in sympathy with its evangelical principles and its catholic spirit, there are many who recognize the deep spirituality which pervades its administration; and the great service it is rendering to the English Church is rousing up all its members to a deeper consciousness of the imperative claims of mission work on all Christian people.

The members of other Churches also realize how good a thing it is for the promotion of Christian unity that so great a Church as the Anglican should be so largely and so well represented by a Society which holds out the right hand of fellowship to all who love the Lord Jesus Christ and which encourages its missionaries to seek every lawful opportunity of associating themselves with all other missionaries engaged in similar work. The effect of this liberal Christian spirit—so emphatically shown in the Centenary celebration—will be very great on the future Church of India, and so, not only from English Churchmen, but from the members of all Protestant Churches, should praise and thanksgiving be raised for God's great goodness in the past to the Church Missionary Society, and prayer and supplication be made that in all the years to come divine wisdom may guide its counsels and divine blessing rest on all its labours.

AT the last annual meeting of the Zenana, Bible, and Medical Mission Sir Alexander Mackenzie, late Lieutenant-Governor of Bengal, made a speech which is worthy of notice both in itself and as containing the opinions of one who has held the highest official positions in this country.

Sir Alexander Mackenzie began by saying that it was perhaps some compensation for giving up official work in India, with all its attendant glamour and all its attendant restrictions, that one was free from the trammels of State servitude and at liberty to speak one's mind upon many things. But, he said, though he was about to speak his mind freely upon things Indian, he would not say anything evil of the Government he had served so long. He had no wish to do so, and it would not be seemly on his part to do so. The Indian Government, he said, was nowadays in most respects an admirable Government, working up to a high standard of duty, and it had at least as much conscience as any Government or corporate body in this imperfect world. In religious matters it had special difficulties to face, and there had been times when its attitude towards the claims of its own religion, and its connection with indigenous religions were far from satisfactory. It had, however, cut itself free for ever from all connection with idolatry, and had steadily resisted all attempts to inveigle it into the support and management of Hindu and Muhammadan endowments. But even yet, said Sir Alexander Mackenzie, it was perhaps at times too timid in approving itself what Her Majesty's Proclamation declared it to be—a Christian Government. It was of course a political necessity that it should avoid all appearance of attempting the christianisation of the subject peoples, and it did not, save for its British troops, and in a very limited degree for its British civil subjects, directly recognise or support Christian effort and Christian agencies. Whether it might not or should not do more in this direction, Sir Alexander Mackenzie said he would not attempt to discuss. He merely noted the fact of its neutrality in religious matters as explaining in some measure the attitude of cold neutrality, merging at times into actual hostility, which many officials thought fit to take up in regard to mission work. The neutral policy of the Government was not, however, sufficient justification for the attitude of many officials towards Christian effort, for, though in their official capacity they were bound to be very circumspect in identifying themselves with aggressive Christian work, they had in their private capacity more liberty of action than they always cared to use. The non-official Englishman was of course perfectly free to act as he pleased, and the Government would not seek to control or hinder him.

The Government of India, said Sir Alexander Mackenzie, was indeed nowadays absolutely impartial. It recognised mission schools on their secular side as it recognised Hindu or Muhammadan schools. It put

missionary educationists on the senates of its universities, and it consulted them freely upon educational questions. It caused them to be represented on the Education Commission, and it was an open secret that the leading spirit on that Commission was a Scottish missionary from Madras, on whom an impartial, though Roman Catholic, Viceroy subsequently conferred the Order of the Indian Empire. Nevertheless, said Sir Alexander Mackenzie, there was no blinking the fact that many Indian officials looked with disfavour upon missionaries of every creed. These men declared they found the missionaries a disturbing element in district economics, and Sir Alexander said he felt bound to admit that sometimes they were so, especially when they sought to impose on the administration their own theories of land tenure. They were as a rule devoted and self-sacrificing men, who did their best for their converts, but they were not all wise men and certainly not, even when sacerdotalists, infallible men. The more closely they adhered to their own proper work, whether spiritual or educational, the more likely were they to advance that work and the interests of their people. A missionary working in his proper sphere could be of the most material assistance to the district administration. So also, said Sir Alexander Mackenzie, a real Native Christian could give much help to the district officer. The simple faith and devoted life of many a Native Christian whom he had known might put many an English professing Christian to shame. The Mutiny had proved the staunchness of the Native Christians, and to know them well was to love them much.

Sir Alexander Mackenzie next proceeded to say that since his return to England he had been struck with the keener and, as it appeared to him, more intelligent interest that was being taken in missions than when he first went to India. Missionary publications were now less truculent and more discriminating than they used to be. He himself, he said, had ventured on more than one occasion to point out that it was a mistaken policy to pourtray things Eastern in too lurid colours. There were many truly good men among Hindus and Muhammadans, and many Buddhists were men of the purest lives. God was not without His witness even in the dark places of the earth, and the zenana itself was not necessarily and always as black as it was painted. Zenana life was not according to European standards ideal, but it was consonant with Oriental notions, and there could be nothing more disastrous for India than its immediate suppression. The people must be educated before it could be got rid of; and in the meantime great care should be taken not to offend the susceptibilities of those to whom zenana life was a cherished institution. All Indian gentlemen were not sensual tyrants and all Indian ladies were not discontented slaves; and though the use of language to this effect might perhaps serve to elicit subscriptions in

England, such language only defeated its object when it came to be read in India.

Speaking of India from a religious standpoint Sir Alexander Mackenzie said it was in a very interesting and very critical state. Western education had thoroughly undermined the fabric of Hinduism; and from the schools and colleges of India were being turned out thousands of young men who had lost all faith in their old creeds, while the education afforded by the State had nothing to offer in its place. And with reverence for the Hindu gods had gone reverence for parents, reverence for the family, reverence for authority of all kinds. The penal code was almost all that was left to hold society together. The better and more thinking men among the natives united in deploring this result, and some were trying to meet the moral anarchy that existed by a revival of primitive Hindu theism. In this they plumed themselves on the sympathy they received from English and American Unitarians and Orientalists. But, said Sir Alexander Mackenzie, theism failed to deal adequately with the great fact of sin; and nothing was more striking than the way in which the best of the Brahmos found themselves compelled to lean towards Christ and borrow from Christianity. It seemed to him, indeed, that there was now a distinct bias or trend of thought in India towards the Christian ideal; and he believed that if there arose, as one day there might arise, an Indian apostle, there would be seen a grand religious revolution such as the world had never yet witnessed. It was sad to think, however, that the greatest obstacle in the way of the acceptance of Christianity by the native mind, which was essentially religious, lay in the unworthy lives of so many professing Christians. It was an absolute error, said Sir Alexander Mackenzie, to suppose that the natives were the most closely drawn towards those who drew nearest to them in the way of throwing aside all Christian observances. They could understand and trust a Christian who acted up to his profession, but they could not understand and they seldom fully trusted an openly irreligious man.

Referring to the particular object of the meeting Sir Alexander Mackenzie said that while he had spoken of mission work generally and of India's religious position, he had not lost sight of the fact that the women of India were and must be a most potent factor in the future religious development of the country. Women were as a rule naturally conservative and religious; and it was impossible to overrate the strength of woman's influence in an Indian household. Hence the importance of getting at the women, and hence the need for zenana missions. Not that these would do much with the grandmothers and elder women, but if they got the young mothers of this generation and the mothers of the generation to follow, they would have done much to secure the young men of to-day and their sons after them.

Sir Alexander Mackenzie said a few words on the medical side of mission work, and then in conclusion assured the meeting on the basis of his own long experience in the East that there was no ground for despondency in regard to the results already achieved by missionary effort, but much reason for looking hopefully to the future.

IN the *Mission World* for May there is a report of an interesting speech on the subject of missionary education, delivered at the meeting of the Church Missionary Society by the Rev. J. P. Haythornthwaite, Principal of St. John's College, Agra.

"Advance," Mr. Haythornthwaite said, "is one of our centenary watchwords, and it seems to many of us that in no direction is advance more urgently needed than in the direction of the evangelisation of the higher classes of India. First, I would say—because it cannot be denied—that these higher classes on the whole have been neglected in the past. Recent study of the subject has brought to my notice that at least one-third of the total population of India belongs to these higher classes, that is, some eighty millions of Brahmans and those belonging to the Brahman system, and some twenty millions of orthodox Muhammadans—and these classes comprise the most thoughtful and the most influential people of that great continent. Now it is universally admitted by all Societies that the only method which in any way effectively brings the principles of Christianity before these higher classes is the educational method; and yet what is the use made of it? Are there not several Societies to-day which have no schools or colleges, and no special visible organisation for reaching these classes? And as for other Societies which pursue from our standpoint a more enlightened and statesmanlike policy, they have but few high schools, and at the most one or two missionary colleges. Well, we think it a great tactical mistake, and we are of opinion that there ought to be for the evangelisation of the most influential section of the Indian population more than one missionary for every ten or so who are labouring for the evangelisation of the lower classes, especially when we remember how much more difficult the work among the higher classes is."

Mr. Haythornthwaite then proceeded to support his appeal for more missionary education by urging that the quickest and surest way of evangelising the masses of India was the evangelisation of the higher classes; that the Church ought to give the people of India the natural spiritual complement to the secular education they had received; and that the present movement in India in favour of higher education on a definite religious basis called for an advance in educational missions.

One statement in Mr. Haythornthwaite's speech is of a somewhat surprising nature. He said that "the Government in the North-Western Provinces declared five years ago that higher education was in the nature of a luxury, and therefore ought to be provided by private enterprise," and he gave expression to the belief that "in the near future the prevailing official opinion will be that it is the function of the

Government to provide primary education for the masses and nothing more." There can be no doubt that during the last few years there has grown up in certain quarters a considerable amount of dislike for higher education, but it is difficult to believe that any responsible body has taken up the position that Mr. Haythornthwaite's words seem to imply. Still reaction carries men into extreme positions and makes them commit themselves to statements which are little short of absurd; and it may be that this has been the case with the Government of the North-Western Provinces. There is, no doubt, a sense in which higher education is a luxury. It can be enjoyed only by a limited number, and it confers special privileges on those who are the recipients of it. From the national point of view, however, it is as much a necessity as primary education, and is as deserving of the expenditure of public money on it. How, for example, would the Government of the North-Western Provinces be carried on were there not a supply of educated men? What is necessary for the work of governing the country can hardly be rightly described as a luxury. The cause of this attitude towards higher education is, in part, the expense of the Government system. Now there can be no doubt that in many cases the Indian Provincial Governments have not spent the funds at their disposal for higher education in the most economical manner. In their eagerness to keep in their own hands the higher education of the country they have often spent upon departmental schools and colleges large sums which might have been more profitably used in assisting private enterprise. It would, however, be unfortunate if a reaction from this policy led Government to refuse to have anything whatever to do with the higher education of the country. What is really required is that the Governments should see to it first that public money is not spent on their own institutions which could be more advantageously spent on aided schools and colleges; and secondly that schools and colleges which receive public money are making those who receive the 'luxury' of higher education contribute a proper amount in the shape of fees. To withdraw from all connection with higher education and to cease to assist it would be a policy unworthy of a civilised Government, for in no civilised country is higher education looked upon as a luxury that can be dispensed with, and in no civilised country is higher education self-supporting.

THE Moderator for the year in the Free Church of Scotland Assembly was the Rev. Dr. Stewart of Lovedale, Africa. Dr. Stewart received an enthusiastic welcome from the Assembly, alike for his own sake and for the cause of missions, which he so ably represented. Is it an increased interest in missionary effort, or is it the subtle widespread imperialism of the day that has led to the selection of a second missionary-moderator within a few years? Whatever the cause, it can do nothing

but good to the Free Church to be thus from time to time brought prominently face to face with the leading representatives of that portion of her work, which the *Scotsman* recently described as her chief glory. As was to be expected, Dr. Stewart chose as the theme of his inaugural address the importance and the need of extended missionary effort. After some personal references he spoke as follows regarding recent changes on the African continent :—

" If I were to follow my own inclination I should limit my subject to-day to African missions or to Africa itself. But so to confine the subject of to-day might perhaps be neither fair nor wise. All the world is the real area of missionary interest, though from limitations of many kinds, mental, moral, and monetary, each individual and each church has to select some one region as its own special sphere of work. I shall therefore to-day deal rather with the missionary question as it affects all missions. Other opportunities may occur of dealing with African missions, and meantime I can refer only generally to the altered condition of that great Continent. Africa is that land of mystery and magnetic attraction into which he who has travelled will travel again. It has been called the dark Continent, and the neglected Continent, and the long-lost Continent, and was long generally regarded as a part of the world not worth attention. It is undoubtedly a strange Continent with a strange history—a land of mystery—historical, geographical, and moral. To what purpose have its countless tribes come and gone like the leaves of autumn, after having been born to an inheritance with so little in it of what makes life worth living to us? This idea, also, about the African Continent being worth nothing has, within the last ten or fifteen years, undergone a strange reversion. Nothing more remarkable has ever been witnessed than the great struggle of all the European Powers to obtain large areas of that Continent, which they formerly refused to take as a gift. No more stupendous partition of the earth's surface within the same time and by the same means without war, amongst the partitioners at least, has ever taken place in history. Wars there have been, with the original occupants, but in this case the plunderers or appropriators or markers out of spheres of influence did not quarrel seriously among themselves. Out of twelve millions of square miles there only remain now about one million unappropriated. Great Britain, the oldest owner of African territory, has taken about two and a half millions of square miles, France perhaps nearly three millions, and Germany and Portugal nearly a million each. The Congo Free State has a million, mostly rich territories lying in the heart of Africa. Italy has also obtained a share; and all this has been done, so far as the original owners are concerned, without as much as by your leave, except in the matter of concessions which were the beginnings of the end, or of the disappearance of the powers of native chiefs. And of this vast Continent—5,000 miles long by 5,000 broad, and stretching through seventy degrees of latitude—only one and a half millions of square miles now remain unappropriated. Under the old régime, or the power of hereditary chiefs, Africa was a land where all things continued always the same, without change or improvement of any kind, except that, when the strong man arose, he enlarged his little territory by devastating and destroying the territory of his neighbour. Under a rule

of this kind progress and civilisation were impossible, and a fixed condition of barbarism and the despotic rule of individual chiefs was perpetuated. That rule was always the same, and always with one result—the sufferings and misery and wretchedness of its unhappy tribes. To say nothing of the slave trade, Africa is a Continent whose soil has been soaked in blood, and its sky filled with tortured cries. It does not matter where we begin. It was so, till lately, in Ashantee or Dahomey on the west, in Matabeleland under Lobengula on the south, under Mosilikata further north, under Chaka and Dingaam in Zululand, and northward through the whole of Central Africa till we reach the Nile, where the rule of the Mahdi was till last year unbroken, but is now completely or almost completely destroyed. There may be one dying effort to recover his loss of position. Slowly, one by one, the power of these rulers is being destroyed. By the sword they lived, and by the sword they have almost all perished. Their government contained not a single element of an elevating or humanising kind. Cruelty, torture, death were the methods of procedure, and the punishment inflicted on districts when a district fell under the bann was to sweep the people and the villages out of existence. In this first rough regeneration of the African continent this country has taken a conspicuous part. In many other forms of activity also, in exploration, in the spread of commerce, in the planting of Christianity, no other country in the world has expended money, life, and effort so freely. The great partition which has taken place lately means a rapid change of government, with a correspondingly rapid change in the social state of the people. In some regions we could wish the method had been different from what it is. We have to make some unfortunate admissions. If all is true that we hear of the administration of the Congo Free State, and even some parts of German territory, the natives must be very puzzled at the ways of white men. At times they may also think that the old barbarism was as good as the new civilisation. A great deal has been done that is simply deplorable, discreditable, and inhuman. But out of all this there will gradually emerge a better and more humane administration. And there is no doubt that the African continent will now rapidly be civilised. A great deal of its future, however, depends on the kind of civilisation now to be introduced, and whether with or without the Gospel."

An important part of the address dealt with the question of civilisation *versus* Christianity.

"Let us give civilisation all due credit for what it has accomplished. Let us not fall into the mistake of thinking that it has arisen out of Christianity. It is very much older than Christianity. It was born, very long ago, on the banks of the Nile, and cradled there like another mighty law-giver, whose influence still lives in the world to-day. It occupied its early youth in that land with curious fancies—gigantic and sometimes grotesque; but it left the marks of its vigorous strength in monuments so vast and enduring that neither chance nor change, nor time's corroding touch, has been able to obliterate them. That was Egyptian civilisation. Then it passed to Greece, and spent its later youth; and like a young man moved by the power of intellect and the beauty of the world, it left monuments of another and different kind, which still live in all civilised lands as the everlasting forms of art and intellec-

tual process. That was the civilisation of Greece. Later still it passed over to Rome, and settled down in its maturer middle life to the grave work of giving law, order, and government to a prostrate world; and there again it left behind it still different monuments of utility, which have shaped the course of jurisprudence and justice in most of the advanced and civilised nations of to-day. That was the civilisation of Rome. Nothing had been seen before on earth like Rome and its civilisation. But it fell, and, as Dean Church says, 'great was the fall of it. It was like the foundering of a world. It was a portent and a calamity which the human imagination had always refused to believe possible.' How that civilisation was revived and restored to a vigorous life by a new and sweet spiritual influence that had begun to work in the world, would be a story worth the telling. But it is written in the history of the most advanced nations of the earth to-day—if men would only read it without prejudice or prepossession.

And now there is the civilisation of this century, towards which so many eager eyes are bent and so many hearts beat with the warmest expectations. But the point of interest here is this: What truth was or is intended to be impressed on mankind by these falls and disappearances of one great form of national civilisation after another? I am unwise enough, or unlearned enough, or, as some critics may say, bigoted and professional enough to attribute all these successive falls and disappearances to the absence of one element—expressed in the single comprehensive word—Christianity. In consequence, the old civilisations soon lost their savour, and were literally trodden under foot of men—in their anger and disappointment or despair. That element is now supplied, and if our present civilisation has come to stay —and there seems no reason why it should not stay and bless the world—the wisdom of the age will be to use that salt, not to scorn or reject it. In the slowly evolving plan of God in the world, it was perhaps necessary that all these experiments should be made in different ages, in different countries, and by different races of men, to show clearly how far humanity can go without God, and what the end would be. Men were drawn on as by a mirage to a great catastrophe, which overwhelmed some, and others lay down beside that mirage to die of broken hearts."

"In the days of the old civilisation, Greek and Roman, the preaching of the Cross, that is, of the Christian religion, that is, of Christianity, was regarded as foolishness as a means of regenerating the world. This idea is not yet dead. It is perhaps one of the real dangers of this age, and men are apt to transfer their belief and place their hopes in another power. There is, however, no antagonism between civilisation and Christianity unless men choose to set them in opposition. All due acknowledgment may be made to civilisation, even to modern civilisation with all its mighty power, and this also must be said, that it is not enough for man as man. There is a large area of his life it cannot touch, and these are all the higher levels of that life. There are questions it cannot answer. There are desires, necessities, and dangers in human life, individual and social, for which civilisation has no appliances and no powers. And to those, therefore, who are always advising missionaries to civilise first and Christianise afterwards, and thereby betray their doubt in the power of Christianity, it is enough to reply

that man as man—the nineteenth century man in this country, or the Central African man as we find him to-day—can never be completely served or entirely satisfied with what civilisation can give him or do for him. Man himself created civilisation; he knows that he will outlive it, for he has a suspicion that he has come from the Eternal, and is going back to Him who alone is Eternal; and, therefore, though the wonders which civilisation has to offer may please him for a little they cannot satisfy him. He needs something more."

One another quotation may be given with reference to the apparent or real slowness of the progress of missionary results:—

"There is also the slow progress of missions on which some found objections. The causes of this slow progress are so far explainable. Some are due to the methods, some to the agents, and some to the nature of the work. We have not yet discovered all the best and most necessary methods of missionary work, and from the very progress which the world has made, that work is more complicated and difficult to-day. These methods will, however, be discovered; and a science of missions will no doubt gradually emerge. Then there are the mistakes which missionaries themselves make. I know I myself have made mistakes enough to make my days uneasy, and to fill my nights with evil and troubled dreams. There is also belonging to this cause the fact that I suppose most missionaries will admit, that the work requires more moral strength and spiritual force than most of us naturally possess, and that here is our greatest failure. As affecting the work itself, there seems to exist an expectation on the part of most or many Christians, of some great and sudden intervention of the Divine Power on behalf of missionary effort, or if not that, at least the appearance of an undoubted steady influence producing marked and rapid progress, such as will gladden the hearts of all Christians, encourage all missionaries, and demonstrate to the world that Christianity is of God and not of man. There are two answers to this. The first is, men are not aware—that is, the Christian Church is not aware—of the magnitude of the change that is going on all over the world at the present time where missionary effort exists. It is exactly to-day as in the early days of Christianity. The statesmen of Rome, the thinkers and philosophers and busy men of those days, took almost no notice of the new power that had begun its work in the world. One or two of them wrote letters to the emperors about this new and singular sect of whom they had heard, but serious attention, except that of persecution, they never thought of bestowing on the new movement; and they little dreamt of what it would one day accomplish. Both Mr. Lecky and Mr. Kidd have commented on this singular fact. Another answer is this. If human history or that of Christianity teaches us anything, it shows this, that human progress is mostly slow, that human nature changes from worse to better with great reluctance, with many aberrations, and returns to the old condition. If I may give my own observation of more than thirty years over my own field, and of what I have gathered from other fields, it is this, that slow organic change is the law which rules in missionary operations as well as in the realms of nature, of God's providence, and of human society."

At the annual meeting of the London Missionary Society the chair was taken by Lord Reay, and among the speakers was Principal Fairbairn of Mansfield College, Oxford.

In addressing the meeting Lord Reay said there were several reasons why he regarded it as a great privilege to preside over it. One was that the Society was constituted on a principle which he considered to be absolutely sound—the principle that it was open to all who worshipped Christ in spirit and in truth. There was a tendency in these days to materialise religion, and what was needed everywhere was spiritual Christianity. In the fact that the London Missionary Society was bound to carry spiritual Christianity wherever it went Lord Reay said he saw a sure guarantee of success. At annual meetings statements of results were often made, and audiences expected to be told what the success of missions had been; but Christianity never recognised success as that which it had in view. The whole career of Christ, judged by worldly standards, was a failure, but judged from a spiritual point of view it was far otherwise. As an example of the faith possessed by some missionaries Lord Reay told of one who said that he had been twenty years occupying a field of labour and had not made a single convert, but was nevertheless longing to go back. From his own experience of India he declared that the missionaries were the best auxiliaries the Indian Government had; and referring to the difficulties which the missionaries of the London Mission had experienced and patiently faced in Madagascar, he said the judicious way in which the missionaries had behaved during the time of trouble had served indirectly to promote the establishment of friendly relations between France and England. This led him to make a few remarks on the subject of Imperialism. There were, he said, various kinds of Imperialism. There was an Imperialism which was in search of gold and which looked first of all to countries where gold could be got. But there was also an Imperialism which considered that on Great Britain there had been placed a great responsibility—the responsibility of planting the standard of Christianity wherever she should extend her sway. If the Empire was to be preserved, it would be because it realised that it had this great opportunity of witnessing for Christ.

Principal Fairbairn's speech was also a splendid testimony to the work that is being done by missionaries, both in its purely spiritual aspect and as a unifying social and political influence. During his recent visit to India Principal Fairbairn had many opportunities of becoming acquainted with all forms of missionary effort, and of judging at first-hand of the nature of the work to which the Christian Church has set her hand in this country, and the thing that seems to have impressed him most is the grand courage with which the missionary faces

his task and the great faith in which he works and in the strength of which he hopes to overcome and prevail.

So much has been said and written in recent months regarding the rapid and insidious spread of Roman Catholicism in England, that it is of some importance to call attention to a striking article that appeared last month in Rome in the *Nuova Antologia*, and is summarised in the London *Times* by the Rome correspondent of that newspaper. The writer of the article is Mr. Richard Bagot, an English Roman Catholic long resident in Rome, and the article, as pointed out by the correspondent of the *Times*, is singularly free from fanaticism. After a careful examination of the whole question, and with exceptional opportunities for arriving at full and accurate knowledge, Mr. Bagot comes to the conclusion (a conclusion supported by abundant statistics), that England can never become Roman Catholic, and further that Roman Catholicism is making no appreciable headway in England. So contrary is this opinion to prevalent ideas on the subject that it is a matter of regret that the *Times* correspondent has not given the inductive and statistical evidence on which Mr. Bagot's conclusion is based. The evidence ordinarily published in the press seems to point decisively the other way. According to Mr. Bagot the real, permanent, and insuperable obstacles that lie in the way of the spread of Roman Catholicism in England are the dislike on the part of the masses of English Churchmen and Nonconformists to the practice of compulsory auricular confession, the traditional repugnance to Papal domination, the miserable condition of Ireland under the superstitious dominion of the priests, and the robust Protestantism of the bulk of the English nation. Three of these arguments may be accepted without question. The dislike to confession, the hatred of Papal domination, and a healthy robust Protestantism beyond all doubt prevail among the English masses. The fourth argument is more doubtful. We question whether the condition of the Irish peasantry affects the spread of Roman Catholicism in England in the slightest degree. The article, however, appears most opportunely at a time when probably unnecessarily alarmist ideas are agitating the country. Protestantism is far more deeply-rooted in the heart of the English nation than the ultra-ritualists appear to imagine, and it is well that this should be stated and stated with emphasis in the very centre of Catholicism by an exceptionally well-informed critic belonging to that communion.

COLLEGE NOTES.

Dr. Cooper sailed from Madras on the 13th of May. Thorgh he has not formally severed his connection with the College, he does not contemplate resuming work when his furlough of eighteen months has expired. The sense of this imparted a somewhat sad interest to the meetings in which past and present students assembled to bid him goodbye. On the evening of Thursday the 11th of May there was a large gathering in the Anderson Hall, at which an address from his former students was read to him by Dewan Bahadur C. Ramachendra Rao Sahib. On the following evening the members of the College Societies met him at a social gathering in the College Hall, presided over by Mr. Pittendrigh. The Teaching and Tutorial Staff, the Philosophical Association, the Bejan Society, the Fourth College Class, and the First College Class, also found opportunities of presenting each its farewell to him. The addresses read all spoke of his wonderful gifts as a teacher and of the deep impression which his personality has made on the minds of those who have come under his influence. The final farewells were only said on the pier, where a large number of students assembled to witness his departure. But for plague regulations which prevented them from going further, it is to be feared that but too many would have followed him on board. As it was, it is credibly reported that not a few caught a last glimpse of their friend and teacher, by venturing on the treacherous deep in boats. After a long service of twenty-five years, Dr. Cooper has certainly departed with the fullest possible assurance of the love and esteem of those among whom he wrought.

At the close of last session Mr. Russell also went on furlough. His place in the School has been taken by Mr. Macphail, who has already acted as Superintendent. Mr. Kellett is expected to arrive in Madras before the College reopens, and he will relieve Mr. Macphail of the greater part of his work in the College. In regard to the teaching of English in the College, in which Mr. Russell took part, it is confidently hoped that Dr. Miller will be able to give substantial assistance during the greater part of the session.

SCIENTIFIC AND LITERARY JOTTINGS.

The centenary of the Royal Institution was celebrated last month by the delivery of two commemoration lectures. One of the lectures was given by Lord Rayleigh and the other by Professor Dewar. At the former the Prince of Wales presided, and at the latter the Duke of

Northumberland, the President of the Institution. Lord Rayleigh said he supposed that he was expected to deal with the work done on behalf of the Institution by various great men to whom they were indebted. There had been so many that he felt it was utterly hopeless to commemorate their work, and he therefore thought it would be best if he restricted himself to what had been done in the early years of the century. He spoke in particular of the work of Young, dealing in succession with his treatment of the subjects of energy, sound, and optics, and pointing out how much higher was the place he now occupied in the opinion of scientific men than it was at the time he did his principal work.

Another commemoration which excited much interest in scientific circles was that of the jubilee of Sir George Stokes's tenure of the Lucasian Professorship of Mathematics at Cambridge University. Addresses were presented in the Senate House of the University to Sir George Stokes by delegates of over seventy universities and learned societies of Europe, Asia, America, and the Colonies. An address and a commemorative gold medal were afterwards presented by the Chancellor, the Duke of Devonshire. Reference was appropriately made to the way in which Sir George Stokes had adorned Newton's seat for fifty years, and followed Newton's example both in the British Parliament and in the Royal Society. Professor Cornu, in the name of the French Academy of Sciences, also presented Sir George Stokes with a gold medal as a testimony of the high esteem in which the Academy held his important work in mathematical and experimental physics.

A Conference on Tuberculosis was recently held at Berlin, which was largely attended by delegates from all parts of the world. The general result of the deliberations went to show that tuberculosis is curable, and that consumption is a disease brought about by defective social conditions and by unhealthy occupations. Much emphasis was laid on the necessity of improving the lot of the labouring classes as the first condition of successfully combating the disease. It was also urged that sanatoria should be established for the treatment of consumptives. The President of the Insurance Bureau of the province of Brandenburg estimated that about fifty thousand patients annually applied for admittance into sanatoria, and declared that provision for their needs should not remain entrusted to individual effort and self-sacrifice, and to private charitable organisation.

The results of inoculation as a prophylactic against enteric fever have been investigated by Professor Wright, of the Army Medical School, Netley. The figures he gives do not absolutely prove the efficacy of

inoculation, for they cover only comparatively short periods of exposure; but as they show a complete immunity among three hundred recorded cases in which inoculation was carried out, in circumstances in which there was a serious sick and death-rate among a hundred and twenty non-inoculated cases, they afford a strong presumption in favour of this treatment. The Secretary of State for War has, accordingly, issued a circular urging the desirability of persons being inoculated against enteric fever before entering on service in India, South Africa, and Bermuda. The process is said to be no more troublesome than vaccination.

THE *Times* has been so successful in selling its reprint of the *Encyclopædia Britannica* that it is now undertaking a new bookselling enterprise, and is offering for sale the *Century Dictionary*. That dictionary is an American work. It was edited by the well-known scholar Professor Whitney, and is probably the best completed English dictionary in existence at present. When, however, the great *Oxford English Dictionary*, edited by Dr. Murray and Mr. Bradley, is finished, the *Century Dictionary* will have to take the second place. The *Times* in its endeavours to push its wares in the book-buying market has conveniently ignored the fact that the *Oxford Dictionary* is now nearly half completed, and although it has itself frequently bestowed the highest praise on that work, it has spoken as if the *Century Dictionary* would be the standard English dictionary for all time. This has naturally annoyed the promoters of the *Oxford Dictionary* and has stirred them up to make special efforts to make their dictionary better known to the general public. They have issued an announcement calling attention to the special merits of their dictionary, and quoting reviews of it by the *Times* in which it is spoken of as having no rival. Further, they announce a new subscription price, and a re-issue of the whole work in monthly parts. The new subscription price is to be £17 net cash, and the price of the monthly parts, which were to begin to appear on July 1, is three shillings and sixpence.

THE literary epidemic chiefly prevailing in English-speaking countries at present is that which has led to enormous sales of the works of Mr. Charles M. Sheldon. Mr. Sheldon is a congregationalist minister in Kansas, and his books are of a religious nature. The best known is *In His Steps*, a story giving an account of how a number of persons took "What would Jesus do?" as their motto, and endeavoured to embody in their lives the teaching of Christ. His works are said to be selling not by tens but by hundreds of thousands, and some of his books can be purchased in England at the price of a penny a copy.

Mr. Sidney Lee, the author of the best life of Shakespeare that has yet appeared, in a recent speech gave it as his opinion that contemporary estimates of literature are generally wrong. His experience as Editor of the *Dictionary of National Biography* taught him that those who enjoyed repute and riches as authors in their own day were often spurned by succeeding generations. He considers that apart from Rudyard Kipling there is a dearth of genuine originality among our poets and novelists.

RECENT PERIODICAL LITERATURE.

In the *Contemporary Review* for June there are three articles of outstanding interest—'Religion in India', by Principal Fairbairn, 'The Seamy Side of Imperialism', by Mr. Robert Wallace, and 'The Twentieth Century Peacemakers', by Mr. Albion W. Tourgée. Principal Fairbairn's article is a very graphic account of his observations and impressions during his recent visit to India as Haskell lecturer. Among many other interesting things he says:—

"The Hindu caste system has affected Mohammedans; their theism has influenced the Hindu. The fine naturalism of the Parsee has compelled him to make the most of time, to study the forces which most work for the amelioration of life; his plastic hand and practical mind may be seen everywhere (in Bombay)—in schools, colleges, and the University, in charity and in trade, in the adornments of the city and the enrichment of society."

"The Christian mind from without has set all the native forces working on new lines, under new forms, and towards ends which are not yet apparent. . . . . It has made the Hindu more public-spirited, the Mohammedan more beneficent, the Parsee more practical and philanthropic. . . . . . It is the most potent factor as yet at work for the reconciliation of the Hindu to the English rule. Such at least was the testimony of a native gentleman, who was everywhere regarded as one of the most distinguished and enlightened citizens of Bombay."

"The Babu is a most interesting person, as highly educated as his conditions will allow, acquisitive rather than inquisitive, with more imaginative than speculative subtlety, which is fostered rather than repressed by the very utilitarian education he receives at the hands of the university."

"What, perhaps, most perplexes the Western mind is the relation of the thought and the worship, the uniformity of the thought alongside the extraordinary varieties and even antagoniasms in worship . . . . . What is religion to the people, is its negation to the educated and refined—which also is not without parallels among ourselves."

"In Madras both the physical and the historical conditions have been kindlier (than in the north and west), caste character is less strongly marked, there is more social freedom, a keener intellectual and intenser public life, more vivacity and openness of mind, due perhaps to longer exposure to western influences and the less violent form they assumed to the Hindu in the east than in the west."

"Hinduism, indeed, is not a single religion, but a huge encyclopædia of distinct and independent worships; it is not a unity either in thought or custom, but an immense multiplicity of sects and observances. . . . . . . Its one permanent and distinctive feature is its social order; where caste is, Hinduism is, where caste is not, Hinduism will not condescend to be. . . . . . There are various philosophies, but they are concerns of the school; there are many worships, but they are affairs of the temple or the shrine; there are an infinity of beliefs, but they are conditioned by time and place; there are a multitude of theologies but they belong to the sect. The one thing inviolable and universal is caste; it fixes the lines within which a man must walk, the customs he must observe,

the social laws he must obey, the means by which he must earn his living. It is at once ubiquitous and invincible, has lived amid the wars and divisions of States, keeping the people one while the kingdoms were a multitude; it has continued and spread in the face of linguistic and racial differences, and has thriven by means of the agitations and controversies that have in Europe created heresies and schisms. But the one thing which caste will not allow to be touched is the family; its omnipotence lies in its power to isolate the individual and reduce him to a condition of more absolute helplessness than could ever be experienced by any solitary in any solitude—the helplessness of living in a teeming world which has no place for him, and where he is known of no man. This is a power which may grow, but which could not be made; which the conversion of individuals may do more to confirm and define than to change; and which can be dissolved only by a process as gradual and as inexorable at the process which formed it."

Mr. Wallace replies to Mr. Walton's article in praise of Imperialism in the March issue of the *Contemporary*. He maintains that the Empire is for Britain a white elephant, absorbing its money, its enthusiasm, and its work. The attention of Parliament and the sympathies of the nation are continually being diverted from great questions of Home interest to oriental complications or the brawls of African savages. And those who are sent out to exercise despotism in our name learn quickly and fully the despotic temper and the overbearing ways of the petty despot. To a man of democratic spirit there cannot be a more reactionary and intolerable "puppy" than the average Anglo-Indian unless it be the average member of the permanent Civil Service. Empire is no friend of the further emancipation and social elevation of the masses of the people, but one of the most potent auxiliaries of that spirit of reaction whose nature it is to return, if in other forms, still in substance, to that system of feudal aristocracy which exploited the weaker classes and kept them down and went as near to formally enslaving them as it dared. Empire, too, he says, is of no use to us commercially. Scarcely a fourth of our commerce, and that proportion diminishing, is with our gigantic and boasted empire. Neither is empire necessary for greatness. There is more true greatness within two miles radius of the British Museum than in the whole of Asia; and England, lifted up to the height of a universally diffused civilisation, higher than the world has ever yet seen, would be really greater than the present Empire of which she is the overburdened and not over-fortunate centre. Expansion has so eaten into our resources that we are unable to fulfil our highest task—the work of raising our own national civilisation. While the Empire is vast and showy our national education is small and contemptible, and, as trade statistics show, the Empire fails to replace what it has taken away.

There is doubtless some element of truth in most of what Mr. Wallace says, but his statements are very exaggerated, his general view narrow, and his inferences questionable. One can easily understand his exasperation at the apparent indifference to Home questions on the settlement of which his heart is set, and at the slow rate of progress towards that social millennium which the first Reform Bill and Free Trade seemed to bring within measurable distance; but it is questionable whether empire is in any degree responsible for either. The value of the Empire to the Home country, not to speak of the general progress of civilisation in the world, is not to be measured by trade statistics. Enthusiasm is not a fixed quantity like water in a mill dam that may be turned on to do any work required. It is something that is aroused by the touch of fresh and great ideas, possibilities, and opportunities. The idea of empire which so exasperates Mr. Wallace may, like the angel of the pool of Siloam, trouble the national life only to bring healing; the enthusiasm for the Empire against which he inveighs may be the very thing which saves Britain from stagnation and decay such as its neighbour across the Channel is suffering from. Trade statistics do not show even to what extent the Empire is contributing to

the material wealth of the Home country; for they do not take account of the outlet it affords for the employment of capital in remunerative enterprises, nor of the large extent to which the national wealth is increased by the transmission of money from men in all parts of it to relatives at home, and by the return of retired men with their accumulated savings.

Another and a broader view of this question of empire is presented by Mr. Albion W. Tourgée. He describes in a very striking and lucid way the meaning and importance of the proposed Anglo-Saxon alliance. Anglo-Saxon represents in this connection, he says, not an ethnical derivation, but an ethical quality and a political ideal. The proposed alliance has been received with almost unanimous approval in Britain and America, and quite unanimous disapproval on the continent of Europe. The peoples of Europe are hostile to the Anglo-Saxons for economic reasons. They imagine they are in some sense responsible for low profits and low wages. They cannot understand how the American master can pay higher wages and yet undersell his European competitor in his own markets. They think it somehow the result of national policy, and look to national policy to remedy the evil. The Governments of Europe view the alliance with aversion because the Anglo-Saxon political ideal is antagonistic to the political ideal universal on the Continent excepting Switzerland and the Scandinavian States. The first Napoleon had prophesied that in fifty years Europe would be all democrat or all Cossack. To-day all continental Europe is Cossack in political ideal, and of this ideal war is the natural result. Military absolutism holds sway in the three great powers of continental Europe. These nations are in effect great camps. Together they have in time of peace 4,500,000 men under arms, while in time of war their armaments would aggregate 17,000,000. The lesser nations of Europe are mere ciphers. The Anglo-Saxon political ideal is quite contrary; it always means government by public opinion, aims at commercial opportunity, and always makes for peace. Absolutism with a united Europe at its back stands ready to contest the empire of the undeveloped world with the Anglo-Saxon system of government, and the Anglo-Saxon theory of the development of uncivilized lands by the uplifting of uncivilized races. The Anglo-Saxon alone offers to the semi-civilized peoples that come under his control the advantages of intellectual and material development. The greatest question which the coming century must solve is whether the half developed regions of the world shall be held and controlled by centralized military power for the benefit of the nations subjugating them alone, or by governments in which the voice of the peoples demand that opportunity and encouragement be given to other and weaker races. One of the most marvellous results of Anglo-Saxon individualism is that to-day the English-speaking nationalities control the most important products of the world and hold the points of greatest strategic value on all the great avenues of commerce. Because of these conditions an alliance between the great branches of the Anglo-Saxon family means the creation of a world power against which it is not only impossible that any European combination should make headway, but which will have such control of the commercial and economic resources of the world as to enable them to put an end to war between continental powers without mustering an army or firing a gun. Whether they desire it or not, the necessities of the world's life, the preservation of their own political ideals, and the commercial and economic conditions which confront them must soon compel a closer *entente* between these two great peoples. They are the peacemakers of the twentieth century, the protectors of the world's liberty, of free economic development, and of the weak nationalities of the earth.

Altogether this is a remarkable article and puts the state of matters with rare clearness although with exaggerated emphasis. Austria is scarcely a negligible quantity, and

Italy certainly is not. The great powers may each be hostile to Anglo-Saxon Empire; but they cannot with truth be said to form a harmonious alliance. Whatever the ideals of the present German Emperor may be the German people are by no means enamoured of absolutism. The demand for commercial opportunities may sometimes make for war rather than for peace. But the main gist of the article—the contrast between the Anglo-Saxon system of government and that of continental nations—is what is of chief interest. It shows clearly how important it is not only for Britain but for the world, that the British power and influence should be predominant.

The other articles in this number are all more or less interesting. Mrs. Mary James Darmesteter discusses the recent development of the social novel in France. The old-fashioned theme of the married lady, her husband, and her lover has disappeared, and sociological themes have taken its place. The three most successful novels of the last three years in France are occupied with the problems of education.

Mr. J. Horace Round points out the amazing historical inaccuracies, contradictions, and errors into which prominent defenders of ritualism in the Church of England have fallen.

Mr. John Brett, A.R.A., enlarges on the superiority of realism in painting. The primary purpose of fine art, he says, is purely technical—intended to show the supremely skilful handling of the brush in the portrayal of images.

Virginia Crawford pleads for a more humane treatment of the pauper population, who are herded together in vast barrack-like buildings, where they have no possible privacy, are under the most rigid discipline, at the mercy of an army of paid officials, and deprived, to a great extent at least, of their natural liberty. For sheer depression of spirit there is nothing that can be compared to a workhouse.

Phil Robinson contributes some notes on natural history after the manner of White of Selborne; and Mr. G. Clarke Nuttall describes the curing of tobacco with special reference to the recent discovery made by Dr. Suchsland that the characteristic taste of tobacco is the work of bacteria; and that the minutest differences in flavour in tobaccos are merely the result of the presence of varying kinds of bacteria. Dr. Suchsland has applied in Germany for a patent for the conversion of inferior tobacco by the use of West Indian bacteria, in the course of curing.

Mr. L. M. Butcher gives a sketch of the history of the two great but almost forgotten Christian kingdoms that flourished in the Soudan during the middle ages, that gave the first serious check to the conquering horde of Moslems, but were at last extinguished by them in the beginning of the fifteenth and sixteenth centuries respectively. A plea is added for consideration for such Christians as are still to be found there after centuries of fierce persecution.

Mr. A. J. Wilson reiterates his warning as to the insecure basis on which the seeming prosperity of Britain at present is founded. Our prosperity, he says, is fictitious, our wealth nominal. Many companies pay dividends not out of true income but out of capital or credit. We are not only eating up the accumulations of past generations, but drawing heavy bills on posterity.

THE *Nineteenth Century* for June gives the first place to Dr. Jessopp, whose writings are ever a pleasure to read. But the present article deals not with the beautiful hedgerows, or the charm of the birds, but with 'The Cry of the Villages'. Dr. Jessopp here opens a crusade to bring back to village life something of the gladness that lived long ago in Merry England. The article contrasts the dulness and the apathy that prevail in the rural parishes compared with the energy and abundant philanthropic efforts prevalent in all the great cities. In the villages absolutely nothing is being done to make life fuller and richer, while in the cities, "you lay out parks and recreation grounds, build museums and art galleries, libraries and lecture halls. You make vice difficult, and amusement refining,

There is nothing in the whole world that can compare with the exhibitions which are open to the poorest in London, and no better music than that which a poor fellow out of work may listen to at his leisure when the bands play." As a consequence the villages are being drained of their youth and beauty. "There are no girls of sixteen or seventeen to be found in our villages." They are drawn all to the towns to be housemaids and nurses and parlour maids. "They are hunted down from every happy village in the east or the west, and so our girls get snapped up like the bullfinches by the bird catchers." They come back again for a few days' holiday and become "eloquent propagandists of the abominable doctrine that there is nothing like life in the towns. Their brothers believe them and look out with keen eyes for employment upon the railway, in the police force, in some town factory, anything except settling down upon the land." Thus the villages are drained of the finest youth in the country and the big towns grow bigger while the villages grow less and less. It is all true, Dr. Jessopp, perfectly true, the villages are being neglected at the expense of the towns, but what of those villages, and there are many, that have their reading rooms, their libraries, their lectures, and their concerts? Are they not being similarly depleted? Deplore the fact as we may, these resources of a new civilization are insufficient to bind young men and maidens to their native soil. So long as money flows more abundantly in town than in country, so long will this miserable emigration go on in spite of all extraneous attractions provided by the liberality of the rich. Throughout Dr. Jessopp's article there is the strange assumption that town life, through the magnificent efforts of philanthropy, is happier and fuller than the impoverished life of the villages. Surely the reverse is the case. Notwithstanding all drawbacks, better a hundred times is the lot of the villager than that of the denizen of the slums.

In view of the discussion on old-age pensions Mr. H. V. Toynbee writes opportunely on 'The Present Position of the Friendly Societies'. Probably few have any idea of the immense share these societies have had in developing the thrift of the nation. The movement has been one of comparatively slow growth, the first of the societies dating back to a period unknown in the eighteenth century. "According to the latest published returns for the United Kingdom, leaving out the societies which provide for burial only, there were 24,000 registered societies and branches, having 4,203,000 members, and £22,695,000 in funds. . . . . These figures refer to the registered Friendly Societies only; they take no account of the registered trade societies with a membership of 1,100,000, which in many instances perform the offices of a Friendly Society; nor, of course, of the immense army of unregistered societies of which it is not possible to form an accurate estimate." The most important are the Affiliated Orders, the largest and best known of which are the Ancient Order of Foresters and the Manchester Unity of Oddfellows. Next in importance come the Centralised Societies, the chief of which is the Hearts of Oak. A third class of societies consists of those whose members are abstainers, the most important being the Independent Order of Rechabites and the Sons of Temperance. There are also societies for women, which have not as a rule been prosperous, but in recent years several of the large societies have thrown open their doors to both sexes. Lastly, there are Juvenile Societies, several of which have grown to be very large. The main object of all these societies is to grant, in return for a weekly or quarterly subscription, relief during sickness or other infirmity, insurance at death or funeral expenses, assistance of members when in search of work, &c. Each society has its own peculiarities, but all contribute assistance to members in distress. It is interesting to note that the rate of mortality in the Temperance Societies is less than that in the other societies, and further that at the age of twenty the expectation of life among the Rechabites is about five years longer than among the Foresters.

As an indication of the immense sum expended by the societies, it has been calculated that the Foresters alone pay away nearly £900,000 a year, or £17,000 a week, for sick and other benefits. The clerical staff of the Hearts of Oak numbers 125, and the books used for carrying on the official work are about 800.

Mr. Henniker Heaton, having succeeded in the matter of Imperial Penny Postage, is now taking up the question of an Imperial Telegraph system. He regards the present cable system as a mockery. Only one in a hundred of the messages are family or social messages, the other ninety-nine being commercial. Mr. Henniker Heaton's scheme in brief is to establish a British Imperial Telegraph Union. "There should be zones of charge," he says, "a penny a word to Europe, threepence to Egypt, sixpence a word to Canada, the West Indies, India, the Straits Settlement, and Hongkong, and a shilling a word to the Cape and Australia." He advocates land lines wherever possible. Cables can be cut just as easily as land lines, and they are immensely more expensive. Besides, the carrying capacity of a land line is four times that of a cable. We believe he will accomplish his purpose or something very like it. It is more than time that the absurd anomalies in cable charges should come to an end, even at the cost of the monopolists.

Dr. Arabella Kenealy replies to Mrs. Ormiston Chant's attack on her article, 'Woman as an Athlete'. The fight ceases to be interesting and leaves the question practically as it was.

Mr. Sidney Lee, whose acquaintance with Shakespeare no one will dispute, gives an interesting sketch of the history of Shakespeare appreciation in France. "There is no stronger proof," he says, "of the irrepressible strength or catholicity of the appeal that Shakespeare's genius makes to the mind and heart of humanity than that the gallicised or classicised contortions of his mighty work should excite among Frenchmen almost as devoted an homage as his work in its native purity and perfection rouses among men whose spirits are free of the fetters of classical tradition."

Dr. Henry S. Gabbett defends the much abused microbes, and points out their beneficent effects in nature. He shows in fact that, if they are sometimes deadly in their influence, without them higher life would not be possible.

A brief and somewhat unilluminating sketch of Jainism is contributed by Mr. Ernest M. Bowden, under the title of 'Jainism: a Chat with Raja Sivaprasad'. It adds little or nothing to what is already perfectly familiar to all who know anything of the subject.

All who are downcast about the future of England will do well to read Mr. Benjamin Taylor's lucid article on 'Sea-Power and Sea-Carriage'. He shows from *Lloyd's Register* that the United Kingdom still carries half the tonnage of the world, and, if sailing vessels are left out of account, about 60 per cent. of the whole. Mr. Taylor takes no despondent view of the growth of American and German commerce in recent years. The Germans in particular, he says, have their difficulties still to face. Other articles are 'Parnell and Ireland', by the Right Hon. Leonard Courtney, and 'The Decline in the Art of Singing', an instructive paper by Mr. Richard Davey.

Two interesting educational articles appear in this month's *Fortnightly*. One is by Dr. T. J. Macnamara, and is entitled 'Joints in our Educational Armour'. The first weak point that is exposed is the frequency of absenteeism. It is an astounding fact that in England and Wales (Dr. Macnamara does not deal with Scotland), there are about one million children absent every time the schools are opened. The worst of it is that it is practically the same children who are absent day after day. This points to a very serious laxity in the application of the law which compels such defaulting parents to send their children to school. The unmistakable results of children being allowed to absent themselves from school are seen in the prisons of the country. It has been ascertained that of the

people in gaol in England and Wales in the year 1895 not quite 3 per cent. were possessed of a good education, while 96 per cent. either could not read or write at all, or could only read or write indifferently. It is clear from this that almost all our criminals are those who have not attended school at all, or who have attended it with great irregularity. Another weak point is the early age at which children leave school. For the last six years it has been the case that only about 35 per cent. of the children attending elementary schools in England and Wales have been over ten years of age. Besides this matter of leaving school at an early age there is another consideration which produces as bad results, and that is the system of allowing children to work half a day in a factory and half a day at school. Dr. Macnamara considers that this system should not apply to any child under twelve. As to the financing of schools he draws attention to the fact that we spend £15 per annum on each of our militiamen, while we do not spend fifty shillings on each of the children in our elementary schools. Another weakness is in the inadequate salaries paid to teachers. There are about 9000 teachers in England who do not get so much as 40 shillings a week.

The other educational article is '"Made in Germany," and how to stop it', by Dr. H. de B. Gibbins. The method which Dr. Gibbins suggests for stopping our being swamped by German work is the establishment of a proper system of commercial education. As the basis of a thorough commercial education there must, he contends, be a sound general education. It should include Latin, mathematics, science, and a good acquaintance with English history and literature. This curriculum should last till the boy is fourteen or sixteen years of age: on no account should he be allowed to specialise before that time. When this general education has been completed, there are various branches of commercial instruction that require to be attended to. Dr. Gibbins mentions seven. First, of course, comes commercial arithmetic, which includes acquaintance with foreign currency. Next he mentions the acquisition of foreign languages—the more of them the better. Thirdly, science so far as it bears upon commerce, the testing of products, for instance. Fourthly, the history and geography of commerce. Fifthly, the economics of commerce, the rising and falling of taxes, &c. Sixthly, the elements of commercial law. Lastly, attention to the ordinary little things which are so important, but which are so often neglected—precis-writing, copying documents, and, most essential of all, good, clear writing. This is a scheme which commends itself, and it is one which many a man with no thoughts of a commercial career would doubtless be glad to take advantage of. The want of the elements of a commercial education in his youth is a thing which a man finds it very difficult to supply in his after life.

Mr. Andrew Lang expresses certain difficulties which he finds in accepting Mr. Frazer's theory of totemism. Mr. Lang does not consider that magic precedes religion but that both are concurrent, and he thinks that Mr. Frazer has relied for the proof of his positions on tribes which he says are primitive, but which are really not. Mr. Lang rather inclines to the dismissal of the magic idea altogether from any account of the origin of totemism. Some men, he thinks, living together in unity, parcelled out nature among them, some cultivating a certain kind of food, others killing out noxious animals. In this way they prospered and others followed their example in the partition of nature and its products. And the parts which they guarded or which they destroyed gave their names to the tribes. Even if Mr. Lang's emended theory is adopted, it still leaves untouched Mr. Frazer's contention that in totemism religious reverence preceded social custom.

It is three hundred years this year since Velasquez saw the light, and one hundred years since Thomas Hood uttered his first cry. Both men are therefore appropriately commemorated in this number. 'The Tercentenary of Velasquez' is contributed by Mr. Havelock Ellis, who

says that every modern movement in painting has been to some extent forestalled by Velasquez. This is astonishing when it is remembered that Velasquez belonged to no school; but strangely enough it is paralleled by the unique position of Cervantes with his *Don Quixote* in the field of fiction. Mr. H. C. Shelley's article on 'Thomas Hood's First Centenary' gives us some delightful letters of that master of pathos and humour, which have never before been published. The date of Hood's birth, about which there has sometimes been a difference of opinion extending to a difference of a year, has now been fixed by documentary evidence as the 23rd of May, 1799.

Mr. J. Lowry Whittle writes upon 'Egypt after Omdurman'. He shows what has been done in the past to build up public credit in Egypt, by the advance of English money. Forced labour has been abolished. The writer mentions a fact about the overland mail which we did not know before. "Many now alive," he says, "recollect the time when the overland mail was carried from Alexandria to the Red Sea in waggons, dragged by the natives impressed under the system of forced labour." The foundation of a true judicial system has been laid, and various other improvements have been accomplished. The two important things which Egypt, according to Mr. Whittle, requires are a fresh basis of finance, and a declaration that England's power is practically supreme in Egypt. Egyptian finances have always been a hard subject to tackle, and it may be long before a proper adjustment of funds is arrived at. But certainly it looks as if events are leaving Britain no option but to treat the Soudan in the same way as one of the protected States in this country.

In his comparison of 'Two Cities: London and Peking', Mr. Archibald Little is quite facetious in the points of comparison which he finds. "The approach to the port of London," he says, "is on the murky surface of the open sewer into which modern science has succeeded in converting the once gracious Thames." As an analogue to this we have the approach to Peking. It is a causeway laid down about five hundred years ago, and left without attention or repair since that time. Its stones lie now at all conceivable angles, yet "over this 'obstacle chase' come and go daily four-fifths of the whole trade and travel of the metropolis of this huge empire with the outer world." The fogs of London and the sooty fumes which our coal fires give out are tolerated by us, with grumbles no doubt, but not with much offence to our æsthetic tastes. But they are not relished by the Chinese. Mr. Little once asked a Chinese Ambassador how he liked London, and his Excellency's reply was, "Too dirty."

An anonymous writer 'S.' has an article on 'Russia's Great Naval Enterprise'. This scheme is nothing less than to connect the Black Sea and the Baltic by means of a waterway from a point in the Gulf of Riga to another point near the mouth of the Dnieper. The writer believes that the connection of the two seas is simply a matter of time.

Under the heading of the 'The Transvaal Crisis' one of the 21,000 Uitlanders of British descent and nationality, who have asked for the intervention of the Home Government on their behalf in the South African Republic, tells about the grievances the Uitlanders have to bear. They pay nearly all the money that the Republic gets from taxation, but they have no say in the government. It takes a residence of fourteen years to make an outsider a citizen of the Republic, and then even after his fourteen years he may not be allowed the privileges of a citizen because the Burghers object, or the law may be changed. If a Briton does become a citizen of the South African Republic, he must renounce all allegiance to the Queen and her Government, and vow allegiance to President Kruger and his Government. Again, English parents can get their children educated in the public schools only if they agree that they shall learn Dutch. This article was written on the 1st of May. It is evident now that England is determined to tolerate no longer the grievances which are here complained of.